

PRICE 1/-

PSYCHIC SCIENCE

Quarterly Transactions of the British College
of Psychic Science Ltd.

VOL. XV. No. 4

JANUARY, 1937

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Published Quarterly by the British College, 15 Queen's Gate, London, S.W.7,
from whom it can be purchased, or from J. M. Watkins, 21 Cecil Court, W.C.
and W. H. Smith & Son's Bookstalls.

Single copy 1/- Post paid 1/3. Yearly Subscription 5/- post paid.

U.S.A. Subscription \$1.25 Post Free.

Trade : E. Seale, 10 Imperial Arcade, E.C.

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(Limited by Guarantee)

Founded by the late J. Hewat McKenzie, 1920

Incorporated 1925

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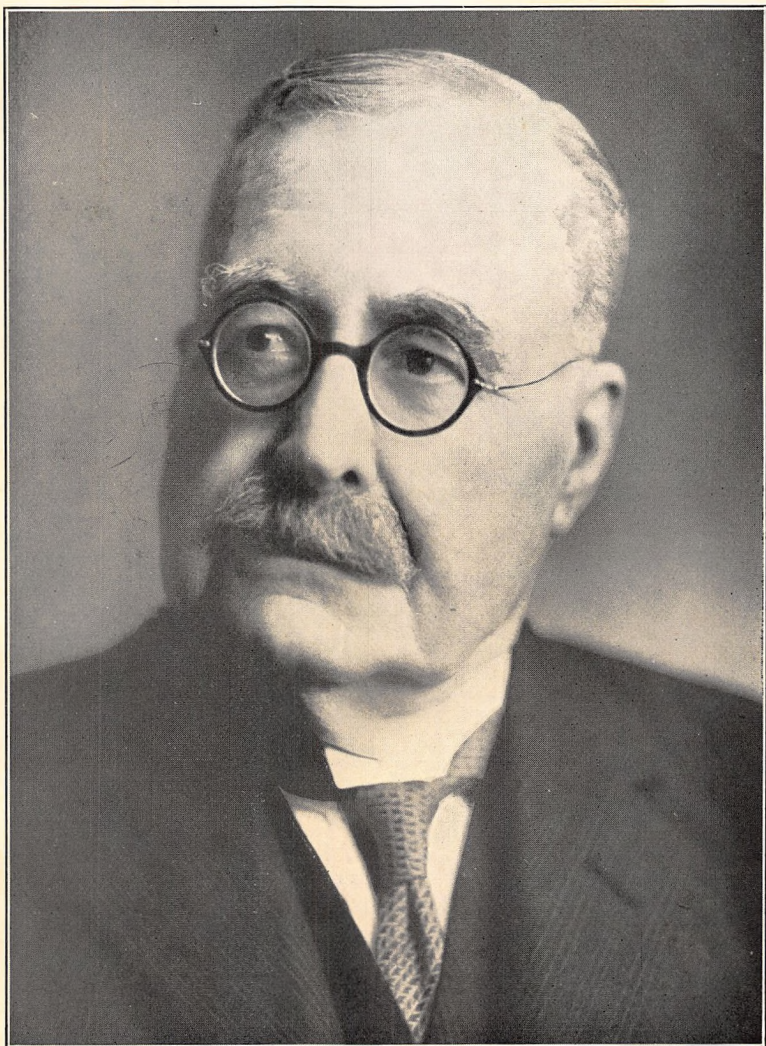
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Published *quarterly*, on 1st January, 1st April, 1st July, and 1st October.

All copy is subject to the approval of the Editor.



Portrait by Dora Head, 1 Oxford Street, W.1

MR. ARTHUR E. JAY

Chairman of the Council of the British College of Psychic Science

Quarterly Transactions

OF THE

British College of Psychic Science

LTD.

Responsibility for the contents of any article appearing in these Transactions rests entirely with the contributor and not with the College.

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15 Queen's Gate, London, S.W.7.

Printed at the GROSVENOR PRESS, Christmas Street, BRISTOL

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EDITORIAL NOTES

We are happy to present to our readers a photograph by Dora Head of Mr. A. E. Jay, Chairman of the College Council. Mr. Jay who is a well-known member of the Stock Exchange has been a Councillor since 1929, and Chairman since 1935. By his genial personality, his business ability, and his devotion to the best interests of the Society our friend has commanded the esteem and affection of all his colleagues during the many years he has served the Council.

* * *

The present number of PSYCHIC SCIENCE completes the fifteenth consecutive yearly issue. The journal continues to hold its own in providing one of the most reliable avenues of information to psychic knowledge in the world. Its chief aim is to present such activities of the British College of Psychic Science as can usefully be recorded, but it also takes cognizance of mediumistic happenings elsewhere, and views arising out of these. It does not pretend to be a general news purveyor, but caters for serious students taking time to study the subject and its repercussions, present and prospective, upon the world of thought.

* * *

The present issue has many things to say upon mediumship, our prime interest; we present remarkable trance communications which on the simplest view must be a cause for wonder by reason of their verified accuracy; from a deeper aspect they touch the heart strings of both recipients and readers and give a vision of expanding horizons.

Mrs. Hester Dowden brings out of the wealth of her personal experience corroborated evidence, given to sitters, which has been of assistance in elucidating ordinary difficulties of daily life. She also introduces us to a new French automatic writer who provides a fine and clear channel for one on the other side, who speaks seriously of his new life and work, and can, looking upon us from the hither-hereafter, view our problems with sympathy and intelligence.

* * *

Another contributor presents us with the phenomena of supernormal paintings, and seeks to elicit support for the proper presentation and preservation of such works of the one to whom he draws our attention and of others with similar gifts.

Some years ago Dr. Osty of the Paris Institute gave considerable space in his journal to the work of such a French medium of unusual merit, some of whose paintings hang on the walls of the Institut Métapsychique. Earlier still we recall that when the Hon. Ralph Shirley was Editor of the *Occult Review* he devoted an issue to a long discussion of this phase, providing illustrations in colour of a number of outstanding productions. It is well that our attention should be drawn anew to this as we have amongst us several mediums used in this way. The College has on many occasions given the use of its walls for the display of inspirational drawings and paintings and some have found a permanent home there.

* * *

In other articles we deal with still stranger occurrences of to-day, and yesterday, through physical mediumship, hinting at unexplored ranges of human faculty which can affect matter without directly calling the five senses into operation.

* * *

Other writers discuss what the attitude of the science of the future to all these new faculties of the human soul is likely to be. We need in the work before us the continued help of the finest sensitives, using their gifts with integrity; the support of intelligent observers who can weigh evidence and can analyse and interpret and interest others in their findings,

and we need trained scientific minds to journey with us not only in the rare and spectacular fields but in the more accessible and intensely valuable study of mental phenomena. A combination of these three groups would hasten the day when our facts could take their place in the house of verified human knowledge for all to scan.

* * *

To all our readers who have so consistently supported the Journal in its great enterprise—to all our contributors and to all our workers—and to the staff of the College who record matter for the magazine, we render our thanks, and remember specially the work of our Hon. Principal, Mr. Sydney O. Cox, who graciously enters upon another year of supervision and looks back upon one of unremitting and fruitful labour.

May 1937 see some of the clouds lifted from a distressed world and may the spread of wise psychic knowledge have some share in this so much to be desired alleviation.



LETTER TO MEMBERS FROM THE HON. PRINCIPAL

Only those in closest contact with the College can have any idea of the variety of the work carried on, of the many welcome visitors and the interesting letters received, or of the help and guidance given, often to those unknown to us. Much of this is of a highly confidential nature and cannot therefore be mentioned, but our members, especially those overseas or in the country, may appreciate a letter setting forth some of our activities and telling them of some of our visitors.

It has been very gratifying to see our lecture room crowded even to overflowing as it has been several times this term. Such interest on the part of members and visitors is a source of great encouragement. We welcome the criticism, constructive and destructive, of members, for only so can we be of real service. The interest taken by many in deeper aspects proves that there is the demand for something more than kindergarten class, and this we are able to supply.

Mrs. Dr. Posthumus, of Amsterdam, a Life Member of the College, paid a welcome visit in October, and opened a discussion at one of our Teas. Apart from the subject of her arresting address, her wonderful command of English was commented upon.

Mr. Frank Hives and his cousin, Mr. C. V. Hives, paid one of their all too rare visits to England. The former, who is a natural psychic, held among other posts that of Resident Magistrate in Nigeria. Many are the interesting experiences he can relate of the darker side of psychic faculties as practised in West Africa, East Africa, Jamaica and elsewhere. He is the author of such well-known books as *Glimpses into Infinity* and *Ju Ju and Justice in Nigeria*, etc. He has once more started on his travels and his first objective is Rhodesia. Mr. C. V. Hives is an earnest student of psychic matters. He paid many visits to the College during his short stay but he, too, has left us for the present for his home in Queensland. He will, however, keep in touch to our mutual benefit I trust.

One of our Overseas members, Colonel Firebrace, has returned to England from Riga where he was Military Attaché to the British Embassy. His psychic experiences in Latvia and Russia were of great interest to me and he very kindly related several to those who were present at the *Conversazione* in October.

Mr. and Mrs. Numans from Holland and the Dutch East Indies visited us often during their stay in England. Their charming manners were greatly appreciated by all with whom they came in contact. Mrs. Numans has a strange and interesting gift. She models tiny faces out of moistened bread and other materials. Some of them are like cameos and all are very striking. She assured me that many of them have been recognised as excellent likenesses of those who have passed over.

At the Armistice Meeting held at the College on 11th November Mme Marguerite Couperus, a friend of Mrs. Barkel, flew from Holland in order to be present. She delighted the audience by singing two songs which were magnificently rendered.

Mr. and Mrs. E. A. S. Hayward who are world-wide travellers visited us on October 21st, and Mr. Hayward was persuaded to relate some interesting experiences he had had connected with the work of Dr. and Mrs. Carl Wickland of Los Angeles.

We were very pleased to welcome a valued Life Member in the person of Miss E. Maude Bubb. Miss Bubb has done and is doing much good work in Cheltenham. Her great experience and attitude of tolerance should do much to foster good fellowship amongst those in the West Country who are interested in Spiritualism.

Several letters have been received testifying to the good work done by our healers. These letters are an encouragement to our workers for so often they never hear of the good they do. The work of other sensitives at the College has also been appreciated by sitters. Sometimes we are able to publish these letters, as in the present issue, but often the writers do not desire publication.

A letter from Australia asked our help in proving the identity of one who regularly appears at the writer's circle. After a good deal of correspondence, and with the help of a member

in this country, we think we have been able to prove the correctness of the statements made by the spirit entity.

I should like to assure our members overseas that any letters regarding their experiences or asking for guidance will be sympathetically received. Nothing of course would be published unless permission were received.

In closing this letter I should like to send all members and readers wherever they may be very hearty greetings for the New Year.

SYDNEY O. COX.



CONVINCING PROOFS OF SURVIVAL THROUGH MRS. MASON'S MEDIUMSHIP

(We are grateful to Miss C. Chaundler for her own and her relatives' permission to give the full details of the experience which follows, and for the clarity with which she has set it forth. It is but one of hundreds which occur at the College through our valuable mediums, bringing illumination and comfort to many hearts, but only occasionally are we given the opportunity to supply all the details which make such evidence worth while to others.—ED.)

“ Highcroft,” Marley Lane,
Haslemere, Surrey.
16th October, 1936.

Mrs. M. W. Hankey,
BRITISH COLLEGE OF PSYCHIC SCIENCE,
15 Queen's Gate, S.W.7.

Dear Mrs. Hankey,

Perhaps you will remember that the College arranged a sitting for me with Mrs. Mason on 1st July last. I wrote and told you, I think, that I had received some very interesting evidence, and I promised that I would write to you again when I had verified some of the things I had been told. As the persons concerned live in the Transvaal it has taken some time to do this, but I have now collected all the information possible, and I am therefore venturing to send you this account of what happened at the sitting and afterwards, as I think it may be of interest to others besides myself.

I must explain a little before quoting from the letters. I have a brother who lives in the Transvaal with his wife and family, and on June 1st, this year, he lost his only boy, Peter, an exceptionally intelligent child of ten, with tragic suddenness. I had never seen this child, who was born in South Africa and had never been to England, and when I went to see Mrs. Mason on July 1st it was with no thought at all that I should get into touch with him. It was my father, who passed over in 1933, who was the real object of my visit. At the time, I knew very little about my nephew's passing. We had had a cable, and then a brief letter from my brother

telling us that the boy had died from Thyroid Gland trouble, and that, although Tracheotomy had been performed, he had only survived for a few hours after the operation. He told us that the death had taken place in Pretoria, where the boy had just returned to school after a month's holiday at Durban, and that he had been buried at Nelspruit, which had been his parents' headquarters for some years—and that was practically all I knew when I went to visit Mrs. Mason.

I will now quote from the letters which have passed between me and my brother. The portions omitted are concerned purely with personal matters.

From Miss Chaundler to her brother ;—

“ Highcroft,” Marley Lane,
Haslemere, Surrey.
2nd July, 1936.

My dear Charles,

I don't quite know what you will think of me for writing this letter—but whatever you think, I feel that I must let you know about an extraordinary experience I have had.

For some years I have been extremely interested in Spiritualism . . . and I am an Associate Member of the British College of Psychic Science. I had, however, never had a sitting with any medium until yesterday, when I took advantage of an opportunity and went to see a Mrs. Mason in London. She knew nothing about me—does not even now know my name. The College arranged the sitting and sent me with a card of introduction which referred to me simply as “ The Sitter.”

Mrs. Mason goes into trance,—you know, I expect, something of how these things are done—and is then controlled by a child entity who calls herself “ Maisie.” After about six minutes of waiting yesterday, Maisie came through to me. She told me of several people “ building themselves up in their earth forms,” who wanted to speak to me. I did not recognise any of them until one came who seemed to be Aunt Annie. I was speaking to her, trying to get identification, when suddenly Maisie said :

“ Do you know Peter ? Does Peter mean anything to you ? They are all calling ‘ Peter ’ and saying that Peter must come now because he has only been over a short time and is not yet very settled in his new life.”

I said that I thought that I might know Peter and would like to speak to him, and was then told that a little boy was building up—a boy about ten or twelve, very sturdy, tall and not exactly fat but very well made.

So far, of course, you might say that I knew all this and might easily have imagined it. But I was *very* careful not to say anything that could give any clues, and the most extraordinary things came through. Maisie said that Peter wanted so much to send messages to Daddy, as he went over so quickly. He knew so little about what had happened. He was just playing, he thought, and then he suddenly fell down, and then he was terribly thirsty, and he can't remember very much more except that he was very hot and his head and neck hurt. He said that he was unhappy about his mother because he could not get near her. She would not believe that he was there. Maisie continued :

“ He says that Daddy knows he is all right and he can get to Daddy whenever he wants to, but he can't get near Mummy. She does cry so and won't go near the room where he used to sleep. She doesn't believe he is near her, and so he can't get to her. But he is always with Daddy. He does so wish he could be with Mummy, too.”

I queried that bit about the room. I said that I thought his father and mother were living in an hotel and that probably there was no special room that belonged to Peter. But Maisie was very insistent that there was such a room and that his mother would not go into it. Then—Peter was thoroughly wound up now—Maisie told me a lot of things that he was saying. I was to tell Daddy that he was doing sums again, and that he liked doing sums so much. But he hated geography. He said that he used to call you “ Charles,” and that when he did you made a very fierce face at him and chased him and pretended to be very angry. He said that he had an engine of which he was very fond, a red one with black on the top, and a boat. He told me about going to the sea and what a lovely time he had had there. He said that you took a photograph of him in his bathing dress with his sisters and that he was holding something—he was the only one of the three who was holding anything. Maisie could not make out what it was—she said that it seemed something like a locket but she was not sure.

He said that he wanted to send a message to an aunt. For a long time he could not get her name through. Then, in the middle of talking about something else, he said "Aunt Dorothy!" I said, yes, he had an Aunt Dorothy, and I was told that he loved her very much. He said nothing about any other of his relations except his sisters. He tried to get names through, but they were not right. He talked about "Ann" and "Joan,"—at least Maisie said he did, but she was not sure if they were his sisters or his friends.

Then he sent another message to you. I was to tell you that he was with "Frank,"—as far as I could gather someone you knew in wartime, at least, Maisie said she got "Conditions of War." Other people were with him, too, and he was going to be very happy, only he did wish he could get as close to his mother as he could to you.

There were other things I was told, but most of them were things that I knew already, so that it might have been telepathy where they were concerned. But there were these things that I did not know, and I am making a list of them and should be glad if you would tell me which, if any of them, are correct.

One or two other people came through to me, but only one of them (Dad) was expected by me. . . . I had not expected to get in touch with Peter, since I had never seen him and he had never seen me. . . .

The list of things which Maisie told me which I do not know at present is enclosed. So far we have had only your cable and your first letter.—I am writing at once before any more letters come from you.

. . . (signed),

CHRISTINE.

Reply from Miss Chaundler's brother to above;—

Nelspruit,
Transvaal,

27th July, 1936.

My dear Christine,

Many thanks for your letter. As a matter of fact I am and have been for some time rather interested in Spiritualism and if there is a hereafter, and I have always been of an opinion that

life must go on, otherwise this existence is absolutely pointless. . . . After Peter died, some friends of ours came along to F—— and told her that they had been in touch with him, and that he was very happy but worried because his mother would not believe that he was alive. From about two days after his death I suddenly felt peaceful about him and could seem to sense him near me and felt much happier. But F—— was completely heartbroken and has been on the verge of a breakdown until recently. There are several circles here, and eventually one of them asked her to go. They have only got as far as using a board, but one of the men is brother to a fairly well-known medium here, and he gets messages from his mother.

At any rate, she went and they got through to Peter via this man's mother, and Peter told her again—and this was a different circle from the one that brought her the first message—that he could not get near her as she was so convinced that he was dead and that it made him unhappy, but that he could get near me from the beginning. There were several more things, amongst which he said that he would tell her some time what he felt when he was dying, as she was worrying so if he was in pain as he was unable to speak owing to the tube in his throat—they had performed Tracheotomy—also he said that he wanted us both to come to the next meeting.

The day before this next meeting took place I arrived home and got your letter, and it has finally confirmed my belief, also F——'s. You asked me to answer your questions, which I have done on a separate sheet, and as you will see they are all in the affirmative with the exception of the one about Frank. However, we took your letter with us to the meeting and did not show it to anyone, and when the board started to write we asked if Peter was there. When they said yes, we asked if anything had happened to him and what we had received. He replied: "Yes, a letter from Aunt Christine. She went to a medium in London."

"Did she come to see you?"

"No, she came to see Grandpa."

"Who is Frank?"

"He is a friend of Aunt Christine's."

He seemed very uncertain about the latter (Frank), and after he had given several messages, especially to John (Patricia is

always called John by everyone, even at school), about the things they used to do, he went off.

When he had gone we asked again who Frank was as we could not place him. They then asked the other side if they could not find out his name and they replied that it was Falconer and that he was killed at the Dardanelles. I replied that I had not been to the Dardanelles. They replied then that he was a Major in the 5th Beds. and was a friend of my brother's.

I seem to remember that P—— (brother of the writer, not the boy Peter !) has mentioned a man called Falconer. Can you trace it ? You see, Peter may not have known where I fought in the War, although I have told him that I did.

The extraordinary part of it was that the other people there were all colonials whom we hardly knew, and all of them were too young to have been in the War, and have, indeed, never been out of South Africa. And yet they got the number of the Battalion right and the expression Beds, which was the usual name the Regt. responded to instead of Bedfordshires. . . .

Later in the evening a friend asked if he could speak, and when we said Yes, he said that his name was Major Hart and that he knew me. I replied that I did not know a Major Hart, only a Captain Hart. He said that he was a major when he was killed and he asked F—— if she remembered saying good-bye to him in Darlington. She said :

“ Yes, we were going to turn out the band.”

He replied : “ Yes, but there was not time.”

She said : “ You were killed in 1916.”

He replied : “ No, in 1917.”

All this is correct.

F—— seems much happier and brighter. . . . If you get any more through at any time, please let us know.

(Signed),

CHARLES.

(Following is the List of Questions asked by C.C. in the first letter compiled from evidence given her at the sitting, with the answers given by her brother in S. Africa.)

Question (1). Was Peter in the habit of standing with his hands in his pockets ? He was described to me as often standing so.

Ans. Yes, he always would do this, especially when he was watching things.

Q. (2) Did he fall down when he was playing, when his fatal illness set in ?

A. Yes. The School had been to a Review at Roberts Heights and he suddenly fell down and cried out that he was choking.

Q. (3) Did he possess an engine, red with a black top, or with black somewhere on the top ?

A. Yes.

Q. (4) Had he a boat of which he was very proud ?

A. Yes.

Q. (5) Was he fond of arithmetic and did he hate geography ?

A. Yes. There was a hell of an argument with his sisters before he went back in which he said those very words. He was very good at arithmetic, getting 95% in his last exam, and he loved it.

Q. (6) Did he call you " Charles " sometimes, and did you pretend to be angry and chase him when he did ?

A. I might have done—but we think it more likely that he was referring to a coloured boy called Charles whom they hired as a chauffeur on their holiday in Durban and whom Peter thought the sun shone out of. They tell me that he frequently did this.

Q. (7) Did he know any little girl called " Joan " or " Jane," or any similar name which might sound something like " Joan " and so confuse Maisie ? (At my sitting with the medium, Peter according to Maisie, kept on talking excitedly about some little girl called " Joan."—C.C.)

A. Yes. Patricia (Peter's sister) is *invariably* called " John " by us and by everyone.

Q. (8) Is there anywhere a room belonging to him which his mother cannot bear to go into now ?

A. Yes. Her bedroom, which was also his room. We left the hotel for a week and went to Nelspruit on that account, but eventually she felt that she would be nearer him if she went back.

Q. (9) Do you know anybody who has died called " Frank " ?

A. See letter. (So far neither I nor my brother have succeeded in identifying this " Frank." My other brothers were at

the Dardanelles, but cannot recollect anyone with whom they were intimate called "Falconer," which, according to the South African Circle, was the surname of this person. This, however, is the *only* thing which seems—to date—to be quite wrong. C.C.)

Q. (10) Is Dorothy his favourite aunt ?

A. Yes. She was also his godmother and always remembered his birthday and Xmas.

Q. (11) Did you take a photograph of the three children in their bathing dresses and is Peter holding something small in his hands ?

A. Yes. He was holding his fishing-reel of which he was very proud. (Maisie was very puzzled over this—her description of it as "something like a locket" seems to us the best bit of evidence of all.—C.C.)

Q. (12) Had his mother not yet finished unpacking from the seaside visit (to Durban) when she was sent for to go to him, and did she have to do it after he died ?

A. Yes. They got back from Durban on the Tuesday and there was a terrible rush to get them back to school (at Pretoria) on the Thursday. So, as they did not need the clothes, F—— left the unpacking over until we got back from seeing them there. (On the Sunday.) Monday was a holiday and she and I and Pam (Peter's other sister—was this the "Anne" of whom Maisie spoke?—C.C.) were out all day. We were phoned for (by Peter's headmaster) on the Monday night, and F—— had to do the unpacking when we came back after Peter died.

Continuation of Miss Chaundler's original letter to Mrs. Hankey :—

This is the end of the matter to date, as far as my *personal* knowledge of it goes. My brother and sister-in-law have been to several Spiritualist meetings since in South Africa and have, I believe, received some wonderful evidence of the continued, happy existence of their little son, and have been much comforted and consoled thereby. Indeed, this great sorrow, which seemed so overwhelming at first, promises, I think, to be one of the happiest events of their lives since it is firmly establishing their belief in a future existence of useful, happy activity not too

far removed from the existence they know and enjoy on the earth plane. They have given me permission to write this account to you and to send you the above copies of the letters, and we shall be only too glad to let you use them in any way you think fit.

I am afraid this is rather a long letter, but I won't apologise too much for it, for I feel sure that you will be glad to know of the great comfort that has come—largely through the College and Mrs. Mason and Maisie—to Peter's parents.

Thanking you very much for arranging the sitting for me, I remain,

Yours sincerely,

CHRISTINE CHAUNDLER.

On Oct. 20th Miss Hankey asked Miss Chaundler's permission to publish the matter and received the following :—

“ Highcroft,” Marley Lane,
Haslemere, Surrey.

21st October, 1936.

Dear Mrs. Hankey,

Thank you for your letter of October 20th. Yes, Peter's parents and myself are quite prepared to let you publish the correspondence if you would like to do so, and we are pleased that you think it interesting enough for PSYCHIC SCIENCE. We are also quite willing to let it go in exactly as I sent it to you. I have, already, omitted one or two purely personal paragraphs, and as regards the rest, we are willing to let our names and addresses be known. If the story is worth publishing at all, we feel that it is worth doing so in its entirety, and so we do not wish to hold back anything that might add to the convincing nature of the case.

Yours sincerely,

CHRISTINE CHAUNDLER.

FURTHER PROOFS OF SURVIVAL

(In the preceding article "Convincing Proofs of Survival," the human knowledge was in South Africa with the parents, but also with the child who had passed on. In this article the evidence given in England, at the College, also through Mrs. Mason's mediumship, had to be verified from California and we must record our sincerest thanks to Mr. Leo. McLaglen, and to Captain Henry Heath for their permission to give the full details and to Mr. Philip M. Chancellor for his endorsement. The photographs of the original letters which passed between the sitter and Mr. McLaglen are in our possession and can be seen in the College files.)—ED.

September 16th, 1936.

MRS. HEWAT MCKENZIE.

Dear Madam :

I am sending you herewith photostat copies of correspondence from a dear friend of mine, the contents of which are absolutely true. I have always been skeptical about such things, but know now that it would be absolutely impossible for anyone, not knowing the circumstances, to give me such an accurate communication, *because every word in the message is correct and above reproach.*

You are at liberty to use any of these letters in any way you desire ; because I feel those who are desirous of understanding and learning should be enlightened from every standpoint.

Sincerely yours,

LEOPOLD MCLAGLEN.

P.O. Box 601,
Hollywood, California.

From Mr. Henry Heath to Mr. Leo. McLaglen.

" The Glade,"

Bassett Gardens,

Southampton.

14/8/36.

My dear Leo,

Whilst down in Wellington to pick up your kit, I had a little useless time which I put in by interviewing a clairvoyant, in

1915. Years later I realized that every item that was written down on that occasion had proved correct.

(Six voyages were predicted and the fall into Bombay Harbour, i.e., "escape from drowning.")

In India and elsewhere I have tried to repeat the experience but without success. They proved inexpert or charlatans.

But a few days ago I had an introduction to a celebrated trance medium in London and was able to arrange an interview at the College of Psychic Science.

This was an entirely new experience and I have always had rather a horror of anything of that nature but curiosity as to the future overcame it.

The outcome is of such an intimate nature that I am chary as to how much to reveal.

However, as there was more talk of you than of me, it is essential for you to know of it, but it is most difficult to commit to paper on account of its being of an extremely intimate nature, especially as I have no idea how you will view the matter.

Wishing you all manner of success,

Yours very sincerely,

HENRY HEATH.

The Message I received ;—

MEDIUM : A friend would like to talk to you. A woman about 48 years of age, with brown hair greying at the temples and of handsome appearance.

She has a message for a great friend who was most good to her, and a great comfort during her recent illness in a nursing home.

To thank him for all the trouble he went to at the time and for the tedious undertakings afterwards. The jewels and things he so carefully packed have arrived quite safely.

He may have thought that I was not able to appreciate the flowers he placed in my hand, at the last.

"You and Leon are destined to meet again, but whether here or in some new quarter it is impossible to say, as you, at all events will return to the tropics. You each have a photo of me but I had hoped to have had a better one taken, to remember me by."

She thoroughly enjoyed her life and was most fortunate in being able to surround herself with the beautiful things she liked so much.

Some house with an attractive verandah was an especial memory.

She was artistic and fond of music, *and singing* (I queried the latter and she said " You ask Leon "). Also fond of the films. (Q. Was she taking part in any film work ?)

A. " Yes, a historical play, in which I took the part of an old lady."

" It was quite arranged that I should return to England as I wrote and told you, after two years' absence. But I caught a chill which led to complications, which proved fatal."

The sitting continued for about an hour. Whether this is what it purports to be or a remarkable instance of clairvoyance, I know not.

A number of items are obviously correct, *vide* your letter. The remainder you alone will know, if there is any foundation, for I am most anxious to hear.

Contrary to expectation there was nothing in the least uncanny in the experience.

I had not the remotest idea what to expect so you may judge of my surprise.

From Mr. Leo. McLaglen.

September 16th, 1936.

Captain Henry Heath,

" The Glade," Bassett Gardens,
Southampton, England.

My dear Henry :

Your letter of August 14th received with sealed remarks enclosed *re* British College of Psychic Science.

I must confess I am astounded at the accuracy of the remarks contained in the messages you received. I have always believed there is a hereafter and that there is an Almighty God ; but, I must confess that the many professional practitioners, supposedly working genuinely, in Psychic Science, have given me an abhorrence of such charlatans. However, I am greatly relieved

at the very true message you have received for me from my dear Ethel Gibbons. As a matter of fact the way the message was worded was very much how she would talk. The flower incident is true. Ethel did not care much for flowers in her room on account of her suffering from hay fever—She loved their fragrance and beauty, however, and I did give her flowers at the last, a thing I had never done before. Also, how on earth could anyone know about the perfect and careful way I packed her jewellery and clothing which I sent to her ageing mother? Do please find out more if you can. I have had all the letters photostated by a wealthy influential friend of mine who has verified the fact of their accuracy as true copies on the back of each letter. Enclosed please find a complete copy. I am also sending a complete copy to the British College of Psychic Science as well as a copy to her mother.

I must again ask you, dear Henry, to get any more news if you can. I want to say no matter how personal it is, no matter how intimate it is, write and tell me.

I am so relieved and happy to know there is something really genuine in this world that enlightens us on the hereafter. I am now a believer through your kindness, dear Henry, in going to the trouble to write at length to me on the matter. I can only repeat again that everything you mention in your letter is really true. I am now so enthusiastic that if the British College of Psychic Science desires to publish anyone of the letters you sent me, or that I have sent you, for the enlightenment of those who are desirous of learning, they have my permission.

I want you to know that Ethel Gibbons was my dearest pal. She was a wonderful influence in my life, which will, I am sure, have a lasting effect on me. In losing her I lost almost the greatest thing on earth and I believe the reason you received that message was because of my devout admiration and sincere love for her. I am so happy that I introduced you to her.

Yours as ever,

L. MCLAGLEN.

*From Mr. Philip M. Chancellor, Santa Barbara, California,
to the B.C.P.S.*

Dear Sir :

With reference to a letter sent to Capt. Leo McLaglen from Mr. Henry Heath, enclosing a letter for Capt. McLaglen, I should like to attest to some facts contained therein, inasmuch as I was present at the time, and can fully substantiate them.

The description of Mrs. Gibbons tallied correctly.

Capt. McLaglen was an old and dear friend of Mrs. Gibbons, and was in constant attendance during her illness at the nursing home. He visited her every week-end and often during the week, though he lived at a distance of 100 miles from the sanatorium.

Capt. McLaglen was most particular about the packing of Mrs. Gibbon's effects, and their consequent shipment to her mother in England.

As a friend of Capt. McLaglen's, I viewed the body prior to its cremation, and observed that the flowers mentioned were carefully placed in her hand.

I am enclosing this statement in the hope that it will be of value to the records of the Society, inasmuch as I was with Capt. McLaglen during the sad time of his cousin's death, and was thoroughly familiar with the facts. I remain,

Yours most sincerely,

PHILIP M. CHANCELLOR,

A.S.C., F.R.G.S., A.R.P.S.



PSYCHIC EXPERIENCES

By P. D. MAHALUXMIVALA

(1)

As a student of Spiritualism I took the opportunity of having several sittings with different types of mediums of which the attached experiences, amongst many interesting ones, are specially noteworthy.

At one of the sittings with Mrs. Hester Dowden a cutting from a silk garment worn by a deceased grand-daughter of a friend of mine was given to her with a request to get a message from the spirit to whom the piece belonged.

The deceased lady was not known to me in life even by name.

Mrs. Dowden got in touch with her through her Control, Johannes, and received *inter alia* a long and very interesting message. In answer to my question : " Have you any special message for your grand-parents ? ", the reply, automatically written, came :—

" That they will always remember me when I was a little child and they used to play with me. They will remember how my grandmother gave me a silver ring on the day on which I was six years old."

The message was duly forwarded to my friends in Bombay. The letter received in reply from her grandmother contained the following :—

" My dear Mr. Mahaluxmivala,

We are in receipt of your kind letter and do not know how to sufficiently thank you for all the trouble that you have taken to get a message from our daughter P. . . . All of us have read it with great interest and are simply amazed. Every particular is correct, including that of the silver ring.

Signed X X X."

(2)

At another of my sittings with Mrs. Dowden the spirit of my mother who had passed away on the 12th December, 1924, came through and Mrs. Dowden automatically wrote :—

" Avabai [my mother's maiden name]. I am trying to send my message through Dhanji [my son who had passed

away on the 20th July, 1924]. He can take the words from my lips as I speak. I am glad that you have kept our family together by your knowledge. It helps us here to be able to speak to the souls of the living." "My grandmother is very much moved by being allowed to speak to her son. She is standing with her hand on his head. Do remember the dead who are alive here and to help their souls by prayer."

"She asks my father to be very careful when he is going back to his own country for he is threatened with an accident. She asks me to say that if he is careful he will avoid it. He must not go at the time he first decides on. She says she can see a little into the future and she is anxious to take care of her children."

Now I had already booked my return passage to Bombay per P. & O. s.s. "Rawalpindi," sailing from Marseilles on the 25th of September. As I did not like to change it, notwithstanding the warning, I took shelter under the remark of my mother that if I were careful I would be able to avoid the accident.

Curiously, on the 31st August, I received a cablegram from a very particular friend of mine from Bombay that he was leaving for London on the 5th September with his wife for an operation upon her. I had perforce to postpone my departure and to transfer my passage to P. & O. s.s. "Kaiser-i-Hind," sailing from Marseilles on the 23rd of October.

Then as regards the accident about which I was warned. On the night of the 26th of September at about 11-30 I was returning to my hotel in a bus after seeing a play. On my signalling, the bus stopped so close to a motor-car standing near the curb of the footpath that there was hardly a space of two feet between the bus and the car. Just as I was stepping out my foot slipped and I fell full length on my left side between the bus and the car. The conductor was on the upper deck, and the driver, not knowing that I had fallen, signalled the bus away. It was a very narrow escape indeed. Had I fallen about three inches nearer the bus I would have been crushed to death and if towards the motor car my head would have been crushed. But fortunately I escaped with comparatively slight injuries. My left knee was badly cut, my left thumb badly bruised, my forehead was cut and my umbrella broken to pieces.

On the 9th of October at a sitting with Mrs. Dowden I asked my son about the accident and he wrote :—

“ There was a special protection round him the day he fell.
... I was there and also your mother, we were both there,
and we succeeded but were not quite strong enough to keep
the evil away.”

(Mrs. Hester Dowden has herself submitted to us the following successful and valuable psychic experiences through her mediumship and has the full permission of the persons named to do so.—ED.)

Case 1.—In June, 1936, Mrs. Dawson, who had some sittings with me, developed automatic writing suddenly, gaining firmness and rapidity very quickly. She was anxious that, through me, a consoling message should be sent to her friend, Mrs. Clark, of Stockton, California. Mrs. Clark had lost her husband about five years ago. I agreed to the experiment, but explained that messages sent in this indirect manner were seldom satisfactory. The communication impressed Mrs. Clark considerably both in its manner and the personality it displayed. She said she would be entirely convinced if her husband could send her the words of a telegram which had been a code between them. Mrs. Dawson asked for this telegram in her own automatic writing. The given words were “ *Lions and tiger all freed.*” Mrs. Dawson then had a sitting with me and asking ‘Johannes,’ my control, to repeat the words of the code, he gave exactly the same result. The message was sent to Mrs. Clark, who to her amazement, found that her husband, instead of sending her what she had expected had given her the words of another code used by them many years before which she had forgotten. She then came to me for a personal sitting and at once the words, “ same old Story,” were given to her which was the code she had first expected.

Case 2.—Miss K. has had many sittings with me. Last June when she was unwell and I was very anxious, she came to me, hoping that a message might come from her sister M. (who was in the next world) to her sister V., who had had a severe operation. M. came, did not speak at all of the operation but said her sister V. must be told how deeply she sympathized

with her in a deep mental trouble she had been enduring. My sitter was annoyed and said she knew of no such thing, to which M. replied, "If she has not confided in you, it is too private, I cannot tell you." The sitter was disappointed and we attributed the supposed mistake to bad conditions. When V. was shown the MS. she was deeply impressed. She had been through a severe mental trouble of which her sister K. knew nothing.

Case 3.—Miss H. heard of an appointment which she believed was quite out of her reach, but which she would have liked very much. At a sitting with me she asked, "Would there be any use in applying for the appointment at C?", 'Johannes' replied, "Yes you will apply and be there in the autumn." Miss H. laughed and explained that it was quite impossible, as a man always held the position. At the next sitting she said, "I have applied but I have no chance." 'Johannes' answered, "You will get the appointment, be sure to talk when you are interviewed." After a few weeks I had a telephone message saying that a miracle had happened. Miss H. was appointed largely on her personal intelligence.

HESTER DOWDEN.



THE AUTOMATIC WRITINGS OF Mme. MAX-GETTING

By MRS. HESTER DOWDEN.

It is, unfortunately, extremely rare to find Automatic Writing of a high order, dealing with impersonal matters. In *Thirty Years of Psychical Research*, Richet emphasizes the fact that if automatic writing (taken in the round), is a proof of human survival, the spirits of the world's most distinguished persons seem to have deteriorated, rather than gained in intelligence. I agree with Richet. Most of the material presented to the public, of this kind, is open to the explanation that the subconscious mind of the automatist has swamped any possible attempt at communication. I, of course, except Spirit-Teachings of Stainton Moses, and some of the writings of G. D. Cummins.

The automatism of Mme. Suzanne Max-Getting has not been translated into English, and it is time that someone should undertake the work of translating, and editing, at least selections from the books she has obtained from her late husband. Here, as in almost all cases, where a strong and deep affection unites two human beings, there has been continuous communication, always of a superior order, logical and highly instructive to the student of Psychic Science. I have been reading a small brochure, *Les Rapports entre le Monde des Mortals et le Monde des Esprits*. This little book is a commentary on mediumship written from the other world, when Mme. Max-Getting had attained a certain proficiency in her automatism. All these messages are based on the theory that the spirits of the dead pass into "Space," which is defined as "The Astral," and that communication takes place through "les fluides invisibles," of the living, uniting with those of the disincarnate. I should translate the words "fluides invisibles" as the *invisible life forces*, commonly explained as "vibrations." The life force which is visible, to some persons, in the living, is described as "the aura."

M. Max-Getting is convinced that, by slow stages, science is arriving at the acceptance of human survival as a recognized act. He speaks of radio and the gramophone as steps in this

direction. He compares the brain of the medium to a gramophone disc, impressed by the thought of the spirit it registers. The hand and the tongue are living, human discs, he says. It seems churlish to refuse to a living being qualities which are granted to an inanimate apparatus. The radiations of the medium are similar to sound waves in the ether. These vibrations intersect each other, the stronger absorb the feebler. Parasites and intruders may intentionally or involuntarily interrupt the spirit and medium working together, from these interruptions come those communications which appear false. In indicating the qualifications necessary for good mediumship, Max-Getting says, "Spirits who have important communications to dictate prefer to transmit them through educated mediums whose brains, having been accustomed to intellectual exercise, are supple and permit much more rapid transmission." He emphasizes the importance of the equalizing of the life vibrations of medium and communicator, otherwise, he says, the medium's work will be much more fatiguing as, with an effort, a vibrating force must be produced which is greatly in excess of that which the medium possesses normally. The medium cultivated, intelligent, and lettered, cannot fail to record the message of the spirit accurately. The spirit can force him to reflect the actual words which suit the message. The phrase begun by the spirit can be terminated rapidly by the medium when the vibrations are identical, and merge in each other easily. M. Max-Getting then goes on to speak of the regrettable fact that mediums are regarded still as persons who either are entirely dishonest, or who suffer from some cerebral derangement. In my opinion that prejudice is gradually disappearing, but it still remains a fact that most mediums in all countries are drawn from the poorly educated classes. The communicator continues, "Mediumship as we understand it, must be compared to an art or a science or perhaps better an apostolate." It is not a trade, much less a business. Long and serious studies are necessary if he is to be a good medium. He will help his communicators if he criticizes, reflects, and seeks to instruct himself, putting intelligent questions to the spirits. The replies will qualify him to define the transmissions of the spirits more accurately. For complete control and materialisation a slow brain is preferable which does not contest the sub-

stitution of another spirit for the medium's own. The sensitive should be humble and modest, Max-Getting says, and must never believe he is the reincarnation of another person—he should remember that he is merely an instrument possessing faculties outside his own will. A violin or flute cannot play of itself. The finer the artist, the more he desires a perfect instrument. It is important that there should be schools where mediums should be trained and where they should submit to certain examinations before they are presented to the public. Max-Getting is urgent on the necessity that mediums should be paid, just as other professions are paid. He says: "The fees which mediums should receive should depend on their qualities and capacities, not on the *milieu* in which they are placed, but it should not follow that the poor should be excluded from first-rate mediums. A reduction should be made in such cases. No one should be shut out from the proof of a future life."

The latter part of this little very interesting book deals with a number of problems which present themselves to all students of this subject. Asked whether memories of the life on Earth return to the spirit as the living conjure up their memories, the reply is most interesting to the student of psychology. "It is not the same process," replies Max-Getting. "With us it means that we have stored up in us many pictures connected with our Fate, whereas with you it is association of impressions possibly stimulated by the present." Now this interests me because in the course of my studies I have found the word "picture" applied almost invariably to memories by our communicators, and further, symbols and dreams come in picture form very frequently, which suggests that, as in television, an idea takes visual form. Asked "How do spirits discover each other in Space?" "Space is vast," replies Max-Getting, "It is infinite; there the formation of all that *is*, has taken place, and all that *is to be*. We ourselves fill 'space' with our emanations and our life. Each emanation has its individual characteristics, and it is easy to discover the corresponding emanation in space through the strength of desire. Thus we rejoin each other. But although I, and many others find our counterparts in Space, there are souls who have great difficulty in discovering their attractions. The power of life vibration varies much and thus the power of attraction

varies also." This reply may throw light on the very unequal results which sitters find with even the best mediums. I believe, however, that there is another explanation of negative sittings. In some cases the rapport between sitter, medium, communicator, or control is incomplete, hence results are poor. In the case of entirely negative sittings, I believe that the psychic sense of the sitter (which must exist in every human being) has not been awakened and there is positive resistance on the sitter's part. I never pursue such experiments. Another question, "Can you define the soul for me?" is answered thus:—"The soul, as I define it, is an atmosphere which creates itself round every individual, which irradiates itself from the bodies of the incarnate in vibrations and rays. These rays are invisible as a rule, except in the case of certain mediums to whom they are visible if the sensitive possesses vibrations which correspond to the sitter. The mutual sympathy of rays and vibrations explains our sympathies and antipathies in our lives on Earth. The soul is not a sentiment as the conscience is, nor a quality such as goodness, nor a failing such as pride. When the physical body is ill, the vibrations are reduced, and finally are withdrawn from the body and cause what is called Death. The soul, having disappeared, the organs, deprived of the motor force indispensable to life on Earth, are in the position of an engine which has stopped for want of fuel. I believe that in old age the vibrations of the soul are, as a rule, less and less long, the waves contract; this, in my opinion, is the cause of the indifference, which steadily increases in old people or in the sick, even in young people when the body is out of order. Sentiments and sensations are dull in such cases. This is my personal description of the soul, others will probably describe it differently."

It is noticeable that no reference is made to the Etheric body. It would appear from what has been said that the soul is the *Ambience* in Space. The word *envelope* is applied to the physical body, but no *envelope* is mentioned in connection with the discarnate soul. Max-Getting believes in *Fate*. He writes in all cases as an observer who has drawn his own conclusions, not as one who *knows*, or who is in a position to lay down the law. He explains war and pestilence as follows, for he maintains that it is our ignorance and blindness which prevents our

seeing *order* in the Universe. " From the atoms in suspension in Space which are the essence of the souls who have passed from the Earth, continual reincarnation takes place. New souls replace those who are incarnate. As a rule there is a sufficiency of life force in Space, but at times the equilibrium of space is upset by an insufficiency. Then on earth disasters occur, epidemics, volcanic disturbances, wars, etc., in order to carry new soul-essence into the ether. If the young are carried away it means that in them the life force is stronger than in the old who are terminating their Earth existence. All the young men killed during the War were incarnated to die for their country. As women were left in excess and were in many cases unable to marry, the influenza at the end of the War, carried away young women and girls more than men." This seems to me to be a new explanation of the unexplainable. It does not carry much consolation with it.

Speaking of affinity in marriage, Max-Getting maintains that affinity is more perfect if no children are born. Then there is complete concentration. If one of the two is taken into Space the two are more closely allied than when they were together on Earth because interpenetration occurs. The life force of each seeks the other and interpenetrates it. If children are born (being part of the parents), the attraction is more scattered, less concentrated, the fusion of the two becomes more complicated. The failure of a large part of the human race to accept survival, causes great pain to the souls who have left the Earth. The ghastly image of death that many have in their minds is in such a complete contrast to the truth, that the soul is young and vigorous and close to those it loves, helping them so far as it is possible ; this negation causes great suffering to the discarnate. The last chapters of this little book return to the problems of mediumship. Speaking of prevision Max-Getting says, " If a medium sometimes predicts the future, he is inspired by a spirit who possesses the power of seeing the future, but it does not follow that the discarnate become prophets because they are spirit and not matter. If they give advice about the future they have, as a rule, had authorization for what they say, but often questions are put to them to which they cannot reply. I have often been mistaken myself," he adds, " for I have not the gift of prevision. I can speak best of the past and present.

Those who have the gift of prevision are rare, and often are mistaken. The gift has nothing to do with mediumship. The future predicted by a medium, is merely a dictation from a spirit, who in his Earth life has had clairvoyance of the future. The vibration of the medium must not interfere if the message is to be correct. It is logical and just that he who desires to make mediumship his profession, and by such means earn his living, obtains results more rapidly (in the course of his profession) for he puts his powers at the service of others."

It may be of interest to comment from the Earth side of existence on the information received from Max-Getting. I feel I have some right to do so, having experience of a vast number of communications in some twenty-five years in which I have sought to come to some definite conclusion on the subject of human survival. My control, Johannes, has never used the word "Space" in speaking of the destination of the departed. He explains that existence consists of seven stages, which he defines as spheres, and that after the soul leaves the Earth, it passes into the second sphere, or stage of its existence. This second sphere he describes as almost a prototype of the Earth life. Our communicators speak of houses in which they live, of occupations similar to their Earth occupations, and they speak very definitely of their bodies being exactly similar to the body they wore on Earth, in shape and size. Here the information is more definite, though perhaps not different from Max-Getting's. We must allow for the fact that communicators and controls are in a different position. Johannes says he lived 200 B.C. and has passed through the seven stages of experience. This, perhaps, accounts for his very clear exposition of the future of the human soul. The point on which he and Max-Getting differ completely, is on the question of reincarnation. From Max-Getting we should gather that all that can be called *life*, returns to the Earth again and again. From Johannes we are told that it is possible to reincarnate under certain circumstances. One—If there is a strong desire to do so in the soul of the departed, it can force itself down to Earth again. Two—If in a highly developed soul, there is a sense that the Earth experience is incomplete, it can return to complete that experience, can be born again. Three—As a rule infants who die under a year old, return either to the same parents or to

others. Four—Incomplete souls whose lives have been unsatisfactory, come back. Five—The soul who has passed through the Seven Stages, and who wishes to have that experience again can return and here, says Johannes, you find your saints, your sages and your supermen. He says further that affinities reincarnate repeatedly through the ages in order to complete the fusion of the "two." As this explanation can be applied in the Max-Getting case, the communicator may believe it to be a general experience. For the average human being who has completed his Earth life fairly satisfactorily, he will pass into the second stage, rejoining those who are *his* spiritually, he will progress through the four "spheres of experience"—he will reach the sphere of repose where what he has learned will be digested spiritually, he will then arrive at the two last spheres of Creative Energy and Joy. Each life will be twice as long as the life that precedes it, so, it is comforting to think that those who belong to us, will still be in the second stage when we arrive. This is a summary of what Johannes has told me. It seems to me impossible that all of us should, of necessity, return to the lowest and most confused of the spheres, and again be hampered by a physical body. It seems more probable that we shall add to our experience slowly in an existence which is less harassing than the Earth existence. In this Earth existence it seems to me that, as Johannes tells me, there are *planes* of consciousness; that the life of the intellectual is very far removed from that of an unintellectual; that they may be said to inhabit different worlds. So as we progress it is probable that those who cast off the body before the soul has had its eyes fully opened, will return to Earth as it has not had its full measure of experience. Max-Getting speaks all through of "God" as the "Force directing the Absolute," but in no case professes to know what this force is. He says in one of his books, "Everyone should seek to learn rather than *deny* without wishing to understand. The soul exists as it always existed since the beginning of creation, and God, the unique Power, is imperishable, and the Creator of all. This unknown Power, invisible, whose place cannot be found, for it is everywhere, is manifesting itself daily in all matter; in the matter that is visible as well as that which cannot be seen! This conception of God and of souls leads the human race

inevitably to the conclusion that vibration in the waves of the life force forces an atom for a determined time to descend into a physical body, and that when that body is weary Life escapes from it, demanding freedom. This is the essence of the teaching we find in the four or five volumes which Mme. Max-Getting has, wisely, published. They add much to the reputation of automatic writing. They are long and continuous and always logical, and well worth study by the student of Psychic Science. However we may disagree with the theories put forward in these books, and however far they may be from our own experiences, they are works of great intelligence and are free from sentimentality which clogs psychic literature very heavily in many cases. The publisher of the little book of which I have spoken in this article, and other books by Suzanne Max-Getting, is Paul Lemairie, 42, Rue St. Jacques, Paris.



THE GOLIGHER CIRCLE

A REPORT OF A SITTING HELD ON THE 13TH OCT., 1936.

By F. MCC. STEPHENSON.

In the issue of PSYCHIC SCIENCE of July of this year readers will find a report drawn up by myself of a sitting of the Goligher Circle on the 12th March last, the object of which was to afford Mr. Donaldson (Kate Goligher's husband) the opportunity to take photographs by means of his infra-red apparatus described in the July, 1933, number of this Quarterly.

Mr. Donaldson kindly invited me to be present. I am also indebted to him for permission to make this report

Present: Mr. and Mrs. Donaldson (Kate Goligher) and myself.

The sitting commenced about 9 p.m.

Mr. Donaldson had placed his infra-red apparatus and the camera in position loaded with fresh infra-red plates which he had obtained a few days previously from the Ilford Company.

The medium kindly consented to use a cardboard device which I had brought with me. This appears to me to afford water-tight evidence that the medium could not make use of her hands during the sitting. (At the sitting of the 12th March last I held the medium's elbows during the whole period the photographs were taken and am confident that she could not have made use of her hands to any effective purpose without my becoming aware of the movement; I tried it with a friend.) Before the lights were put out I secured the medium's hands in the cardboard, a bicellular handshoe, by means of a piece of string encircling each wrist, one and a half times, called by sailors a "round-turn." (The drawing, Fig. 1, shows the relative positions of the wrists, cardboard and string.) I tied the string by knots underneath the cardboard, drawing it quite tight; when I released Mrs. Donaldson's hands there were red marks on her wrists.

I placed my seat close to Mrs. Donaldson, and looking carefully, assured myself that there was nothing at all on or near the cloth under and in front of Mrs. Donaldson's shoes. The

cloth was black velvet with the wrong (dull) side of it uppermost ; it was pinned down to the floor in my presence.

Mr. Donaldson then took his place behind the infra-red apparatus and extinguished the lights.

Although I could not see anything, I could not fail to hear any movement as my sense of hearing is acute.

We sat talking for about fifteen minutes when raps were heard denoting the presence of the " operators."

We asked the " control " for permission to take a photograph ; after it was taken we asked permission to take a second one ; permission was given after a pause of about five minutes.

The first exposure produced the result seen in Fig. 2.

The result of the second exposure (Fig. 3) shows nothing

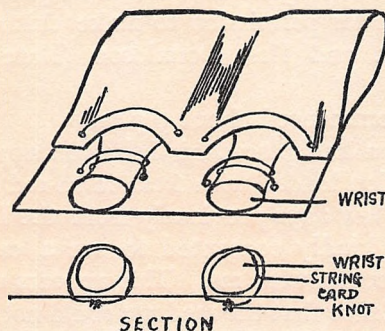


FIG. 1

abnormal. (In this illustration half of my face has been covered, as the infra-red rays gave me such an unshaven appearance.) The material on the floor, the cloud on my forehead of the first picture and the phantom cigarette (I say phantom, for I had nothing normal in my mouth when the first photograph was taken) between my lips had all disappeared and the picture above me on the wall was now unobscured.

It will be noticed that the cloud on and about my forehead had obscured somewhat a portion of the picture on the wall above me. It has been observed that my presence at these sittings is a good influence ; maybe this cloud is due to some psychic element in myself. That it is not due to a fault in the camera is proved by its absence from the second plate and from all other plates exposed in that camera.



FIG. 2



FIG. 3



ENLARGEMENT OF RESULT IN FIG. 2.

During the few seconds the electric light was on for the exposures I looked down at the medium's feet and noticed when the first photograph was taken that her feet were enveloped in a mist. I could see both feet and legs, but as through a fog. During the second exposure I could see no such mist.

It was absolutely impossible for Mrs. Donaldson to withdraw her hands from the covering. I brought the cardboard apparatus with me to the sitting and Mrs. Donaldson had not seen it before. After the séance I found that the string was round her wrists and securely knotted as I had fixed it.

We closed the sitting soon after the second exposure.

(We are indebted to Mr. F. W. Warrick for the reproductions of the photographs in this article.—ED.)



SCIENCE AND SPIRITUALISM

By RONALD MCCORQUODALE.

There have been notable attempts to forge a link between Spiritualism and science. Sir William Crookes presented the problem to the Royal Society in 1872 and to the British Association in 1898 in his capacity as President. The first attempt to interest the British Association in occult matters was made by Sir William Barrett in 1876 when he read a paper to the Biological Section under the heading "Some Phenomena connected with Abnormal Conditions of the Mind." The paper recounted experiences in thought-transference and hypnotism, then little known subjects. Then in 1913 Sir Oliver Lodge referred to Psychical Research in his famous address on "Continuity." The distinguished physicist told the learned assembly that the facts had convinced him of the continuity of personality, memory, and affection. In the case of Crookes, he never recanted, never wavered, and never withdrew, but he appears to have recognized in time the hopelessness of his attempt to carry the scientific world with him. He failed in his effort to extend natural law to the spiritual world just as Henry Drummond did fifteen years later. And despite the testimony of Crookes, Barrett, Lodge, and other eminent scientific men in this country, on the Continent, and in the United States of America, official science still stands aloof.

The fundamental reason for this attitude lies in the fact that psychical phenomena cannot be formulated in exact and understood terms nor can such behaviour be metrically determined or predicted. Thus, Dr. Fournier D'Albe says: "Science is the knowledge of things that always happen under certain conditions." This means the knowledge of things happening under given determined conditions. In this sentence is revealed the whole attitude of science, though not all scientists would agree to Dr. D'Albe's rather rigid definition. The psychologists and biologists might object more than the physicists. There are wider definitions given by eminent scientists that do not insist so rigidly on metrical formulation. But to scientists as a body any class of phenomena that does not conform to metrical

formulation and Newtonian inductive and deductive reasoning is not favourably regarded. Phenomena outside these categories does not enlist a great deal of interest and sympathy. It is left to the pioneer to blaze the trail and make sense of phenomena that are considered unworthy of mature scientific study. And as Dr. D'Albe says of psychical phenomena : " No certain conditions can be ascertained and behaviour formulated if they depend on the whim of entities that do not even inhabit this world." ! The phenomena are certainly puzzling, elusive, obscure, and *uncertain*. The behaviour is supernormal, a phrase Frederic Myers coined—that is beyond the recognized and understood categories of matter, space and time. Things happen that ordinarily ought *not* to happen. The whole thing is mysterious, occult, transcending the known limits of nature. The phenomena of psychical research are ill-understood and their behaviour cannot be calculated. When dealing with causes or entities not even belonging to this world as we are asked to suppose, you cannot bring them to book, nor make them sign a document, nor sue them for damages or neglect, so to speak ! And moreover, it must be realized that even a scientific fact is not generally credited until it becomes a *habit* of thought.

Sir William Crookes recognized and realized that much must be accomplished before a subject which Professor Sidgwick once described as " scandalous " would become an accepted habit of scientific thought. It took some time before the ideas of Copernicus took root. Yet his ideas, however revolutionary, had reference to this ordinary, commonplace, calculable world. How much more so with the strange notions involved in Spiritualism ? For here we are dealing with manifestations of an astounding, startling, and inexplicable nature. Revolutionary conceptions must force their way in our mental make-up very slowly. Our minds cannot easily credit anything out of the usual, the expected, the accepted order of things. For example, the late Sir David Brewster, who was an exact scientist, is reported to have said that " spirit " was the last thing he would give in to. Dr. Alfred Russel Wallace as a scientific materialist could find no place in his mental make-up for such revolutionary conceptions. But the facts beat him and eventually compelled assimilation.

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Sir Oliver Lodge has fully shown the reasons for the non-recognition of Psychical Research as a branch of science and in a previous contribution the writer has dealt with the question, "Is Psychical Research a Science?" And it may here be pointed out that such branches of scientific study as History, Anthropology, Psychology, and Meteorology, are in precisely the same position as Psychical Research. Psychology had a hard struggle to gain recognition as a branch of scientific study and indeed some scientists now would seek to deny its right to the name and rank. "Psychology is not a science—it is only the hope of a science"—so wrote even an eminent psychologist on one occasion. And of Spiritualism Dr. Fournier D'Albe writes: "As a religion it may legitimately be studied in a section of anthropology but *Spiritualism as a science does not exist*. Science and Spiritualism are incompatible and incommensurable, science being of the mind and Spiritualism of the heart." Is this true entirely? One may say no and yet agree there is a large measure of truth in Dr. D'Albe's contention.

It is certainly true to say that the world of scientific and educated thought is more elastic and tolerant than in the nineteenth century when the dominant school of thought was materialistic and when all psychical enquiry was regarded as closed. The modern outlook is wider, its enquiry more profound. Science admits much in psychology and psychophysiology that used to be doubtful and obscure—but it does not yet quite admit Spiritualism. Evidence of this more tolerant attitude is found for instance in the recent Presidential address to the Zoology Section of the British Association by Dr. Julian Huxley. Only a few years ago the British Association derided the very possibility of telepathic and other extra-sensory faculties which Dr. Huxley told us were distinct developments of the brain when considered from an evolutionary standpoint. Any large change in the biologically near future, according to

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sustained as against promiscuous work, and their contribution to the sum of human knowledge is recorded in an adequate and permanent way. All of the sensitives I have mentioned were first developed and nurtured in home or society groups, before they become so widely known. Such a period of incubation in warm friendly surroundings seems to be universally necessary before exact analysis and tabulation of phenomena can be endured. Our complaint is that with many of whom glowing reports appear in the *Psychic Press*, the incubation period is unduly prolonged. When a medium receives such reports, and benefits by such publicity, and is confident of his powers, a time should come for the payment of dues to the public by volunteering for stricter examination, so that the record may permanently enrich our annals and be available for posterity. I cannot agree with some that the recorded phenomena of the past, valuable as it is, is sufficient for to-day. Half a century in the history of a science but provides the ABC for further work, and new methods of recording to-day give opportunities unknown to the pioneers. Each decade needs and is entitled to its own proof from examination of these strange and as yet largely unacknowledged facts and it rests with the mediums to provide this. The mediums personally are often hindered from more intensive work by the flattery of members of their intimate circle, who enjoying the sweets, counsel the way of least resistance. Sometimes they are bribed by other envious groups and their development hindered by too early and too fierce publicity, fatal to good work. The seclusion and time formerly given to psychic development, when the whole idea was looked upon askance, is now broken into by a crowd of other interests, and too much brain activity is forced upon those who should have the calmest and simplest conditions around them. Our hasty and sensational age must find a way to win the confidence of mediums and protect them from these hindrances to advancement, if the world is ever to accept psychic knowledge as an essential part of the science of man.

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impressive? Are there a half-dozen *living* eminent scientists convinced not only of the reality of psychical phenomena but also of the Spiritualistic view? Can we point to present day witnesses like Barrett or Crookes? Who are they? Where are they? What is the moral to be drawn from this? I leave these questions with readers. The atmosphere is favourable, quite a few scientists are interested in a sympathetic way and one may hope for increasing distinguished positive testimony.





Photo by Dora Head

MARIA SILBERT

A GREAT PHYSICAL MEDIUM

MARIA SILBERT OF GRAZ.

By MRS. HEWAT MCKENZIE.

That there are few physical mediums available for prolonged and exact study in the world to-day is freely acknowledged ; that this should be so, at a time when their gifts have more chance of sympathetic examination than in previous periods is a calamity. Are the methods of scientific approach of the past, which often sought to impose conditions sensitivity cannot easily endure, responsible for this scarcity ; is the popular demand for their services absorbing all the output ; or is there really a diminution of psychic powers, especially of the instinctive variety, occasioned by a more general attention to the pressing claims of the kind of world we live in which tends to stereotype the individual and is felt in villages and remote centres only in lesser degree than in cities ? We must recognise at least a tendency in sensitives who have gifts which could be scientifically examined to keep to the shelter of their home groups, or to societies which can promise a high-water mark of sympathy and belief ; we find but few with a developed public spirit, conscious that they possess something supremely valuable to the race and freely offering themselves for periods of sustained examination by trained psychical students who wish to explore the method rather than view the finished product. Even when the most sympathetic treatment and a competency for their time is assured, the dearth remains.

This attitude must be changed if psychic facts are to advance in recognition in this and coming generations. Gladys Osborne Leonard, Eileen Garret, ' Margery,' Rudi Schneider, Kathleen Goligher, the mediums of the Winnipeg circle and a few others, are types of the sensitives we need ; all honour to them, but they are few and the need is great. Who among newer mediums are prepared to swell the ranks for such work ? That such work is arduous, we agree, but it has its compensations, their labours become recognized in a world-field, they grow themselves by contact with cultured and acute minds, they possibly make finer and more experienced contacts with the Unseen through

sustained as against promiscuous work, and their contribution to the sum of human knowledge is recorded in an adequate and permanent way. All of the sensitives I have mentioned were first developed and nurtured in home or society groups, before they become so widely known. Such a period of incubation in warm friendly surroundings seems to be universally necessary before exact analysis and tabulation of phenomena can be endured. Our complaint is that with many of whom glowing reports appear in the *Psychic Press*, the incubation period is unduly prolonged. When a medium receives such reports, and benefits by such publicity, and is confident of his powers, a time should come for the payment of dues to the public by volunteering for stricter examination, so that the record may permanently enrich our annals and be available for posterity. I cannot agree with some that the recorded phenomena of the past, valuable as it is, is sufficient for to-day. Half a century in the history of a science but provides the ABC for further work, and new methods of recording to-day give opportunities unknown to the pioneers. Each decade needs and is entitled to its own proof from examination of these strange and as yet largely unacknowledged facts and it rests with the mediums to provide this. The mediums personally are often hindered from more intensive work by the flattery of members of their intimate circle, who enjoying the sweets, counsel the way of least resistance. Sometimes they are bribed by other envious groups and their development hindered by too early and too fierce publicity, fatal to good work. The seclusion and time formerly given to psychic development, when the whole idea was looked upon askance, is now broken into by a crowd of other interests, and too much brain activity is forced upon those who should have the calmest and simplest conditions around them. Our hasty and sensational age must find a way to win the confidence of mediums and protect them from these hindrances to advancement, if the world is ever to accept psychic knowledge as an essential part of the science of man.

FRAU SILBERT'S DEVELOPMENT

Such thoughts gather anew in my mind as I recall the mediumship of Frau Maria Silbert of Graz, Austria, who recently passed on, and her courage in leaving her home and family

to journey with comparative strangers to a foreign, and it might even have been for her a hostile country, in 1922, lacking even the language of that country, in order to submit her psychic gifts to examination. Frau Silbert was past middle life before her gift of physical mediumship declared itself, though some aspects of spontaneous sensitivity appeared in her earlier years. These were left unexplained, she married and became the mother of seven children, lost her husband in the first year of the Great War, and drawn to seek consolation in a circle intent on psychic evidence the discovery was made that she herself was a physical medium. At this time, she and many others in Austria were sorely concerned as to how material support was to be found for the needs of life. A small and diminished Government pension could not provide for her growing family, but a helper appeared at this circle, in the declared personality of one who claimed to be her 'guide,' 'Nell' said to be an eighteenth century Professor of Nuremberg, who assured her that if she gave attention to the development of psychic powers and used them in the service of others, she and her family would not want in the days of need. She accepted this assurance, gave herself to development with a group of friends, regarded her gift as 'a mission' to which she must give her best, and though she never used her powers in a general way for regular financial payment, found that 'Nell' kept his word, in that her fame grew, and brought her friends who made her home needs their own and tided her through the dark years which followed; such friendly assistance followed her in later years to the very end. If she had lived in the sixteenth or seventeenth centuries, it would have been said that she had 'sold her soul' to the Devil, and even in the twentieth century in her Roman Catholic surroundings, she was attacked as "a witch" on one occasion by a particularly vile newspaper calumny, which, in a small township was not easy to bear either for herself or her family. This was only stemmed by influential friends who believed in her genuine powers.

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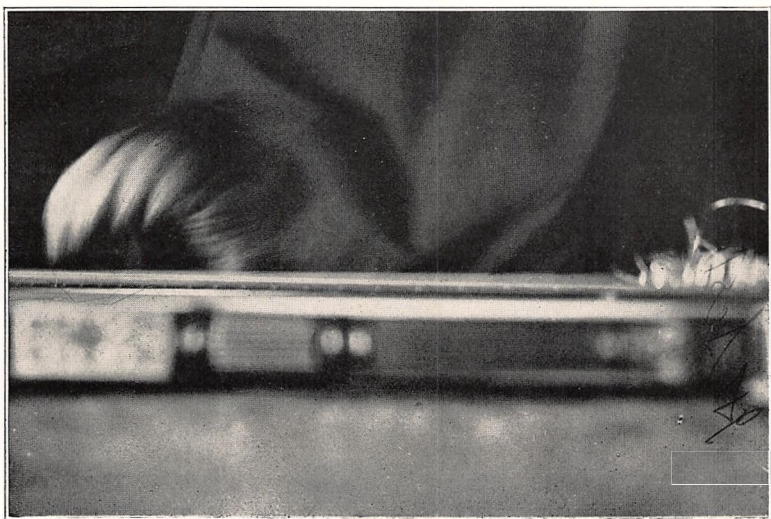
called dematerialization, but better explained as having been drawn into invisibility beyond the range of ordinary vision.

LUMINOUS PHENOMENA

The luminous phenomena consisting of vivid flashes of light were remarkable, these were often accompanied by crackling or explosive effects ; no smell accompanied these ; when these flashes were frequent it was an indication that Frau Silbert was in the best of health ; after the strain of the attempts to photograph the extrusions, which she had never previously undergone, there was for some time a complete absence of such luminosity, the effect of the flashlight, the only method available in those days, may have affected some psychic emanation used for these. On one visit, when she arrived in London far from well, and her medical man in Graz, who was one of her regular circle there, had written to warn me that we might expect a diminution of phenomena on the visit as she was suffering from diabetes, there were very few psychic lights. We dieted her strictly according to orders and the other phenomena were plentiful, though it was noticed that they were not so clearly defined and took place closer in the vicinity of her body. By the end of the visit this had improved and on her return to Graz she was given a clean bill of health, all trace of diabetes had disappeared and as far as I ever heard did not return. The chemical examinations with Eileen Garrett reported in our last issue may throw some light on this happening, for until these recent researches we were profoundly ignorant as to what may be happening to the metabolism of the medium in the process of production of phenomena.

ENGRAVING OF ARTICLES

The engraving of objects, watches, cigarette-cases, etc., placed under the table was another aspect I have not seen demonstrated elsewhere. This took place in the interval between their removal from the floor and arrival in the hand of the medium or sitter. The scratches almost invariably read, 'Nell,' followed by the greeting, 'Gott zum gruss,' which seemed to be the pass-word of the guide. The instrument used was sometimes the medium's brooch, which would be



MATERIALISATION OF A HAND.

detached by an unseen force with lightning rapidity, and returned in the same way while her hands were in full view. Later a small steel graver was provided and put under the table and was used by the guide for the purpose. Many possess to-day these tokens of psychic power, upon and sometimes within watch or cigarette case, implying that they had been opened and closed again. Matter through matter was demonstrated on several occasions, cigarettes enclosed in a case under the table appeared one by one above it as if they had come through the solid wood, and did not depend on the aperture mentioned above.

PHOTOGRAPHY

Photography often attempted, was difficult as the cameras had to be manipulated on the floor. The illustration gives a rather weird picture of the hand-like projection which was seen and felt ; the weirdness is probably due to the nearness of the camera, and the effect of the flash on the ectoplasm. Herr ' Nell ' gave the signal for the right moment for exposure by clearly twanging the strings of the zither laid on the floor, and when this signal was obeyed, success was assured. He could sometimes even play a few notes of a tune upon the instrument. His signature was once received on a clay pad placed under the table as if traced by a finger but no skin marks could be detected, and further efforts in this direction were not followed up. The Rev. Drayton Thomas and many others gave invaluable help in suggesting lines of examination and his personal report of one séance in Vol. 2, p. 30 is a model of accuracy.

LEVITATION OF OBJECTS

As both Mrs. St. Clair Stobart and Harry Price are in the news, and as a lighter touch to this article, I may quote a report of one incident by Mrs. Stobart, who was on many occasions in complete charge of the sittings, and has recently publicly testified to her continued regard for Frau Silbert and to the debt which she owes her.

" Frau Silbert is one of the few physical mediums who can produce extraordinary phenomena in quite a good light. On this occasion we sat in good red light, by which we could clearly see the medium and each other. We sat round a large table, Frau Silbert sitting on one side of it. Both her hands were controlled by the sitter on either side

of her. People were requested to place various articles, chosen by themselves, on a piece of paper lying on the ground under the table. I put my own wrist watch there, and an expert conjurer, Mr. Harry Price, who was sitting by me, placed a heavy jack-knife among the other articles, remarking as he did so, 'I suppose there will be a row if I place this there!' Suddenly the medium stretched out her hands above the table, then opened them, and in the palm of one of them lay the same jack-knife which I had seen placed under the table a few moments before. I heard Mr. Price exclaim, 'I never saw a neater bit of work!'

"Four or five knocks were then heard, these are always the sign that Frau Silbert's 'control', 'Professor Nell,' is present. When these knocks are heard it is a sign that he will help with the phenomena. A few seconds later Frau Silbert again stretched out her arms, and the wrist-watch which I had put on the paper dropped into her hands, coming, apparently, out of space. The name 'Nell' was scratched on the back. Presently another sitter's watch, which had also been placed under the table, appeared in a like manner, but no engraving was to be seen on the back. The owner said she had never been able to open this watch, and all the other sitters tried to do so, but in vain. However, someone remarked that 'Professor Nell' had never been known to rap without cause, and presently an instrument was procured, by means of which the recalcitrant watch was opened, and it was then found that the name 'Nell' had been scratched inside the inner case! This was quite the most extraordinary experience of my psychic investigations."

I have only briefly outlined for the sake of present-day students some of the 'modern miracles' observed with this gifted medium, and I have not attempted to discuss the reality of the personality of the 'control'; sufficient to say that the whole action and behaviour was consistent with that of an intelligent individual who seriously sought to meet the many demands made upon him; nor have I mentioned the many reports in Continental journals by other observers which coincide completely with the findings of the College. Dr. Sunner, the editor of the German *Parapsychologie* gave close and repeated personal attention to her work and made many reports.

To what end, some may say, all this wearisome repetition of phenomena? It was never wearisome. I have never sat in more interesting séances. If these marvels have convinced one, and they convinced hundreds, that beyond the five senses lie ranges of more delicate vibrations of matter, Frau Silbert has done her work well.

While always deeply interested in her own phenomena, she

perhaps loved better the occasions when Herr Nell would rap out in the most clear manner, long sentences of advice, or prophecy to the sitters ; some of her prophecies in her own home circles were said to be remarkable ; sometimes she gave way to verbal inspiration and with dramatic eloquence become a channel of exhortation.

To her family we render thanks for the loving way in which they supported her work and to one daughter in particular who gave her mother most attentive care. To our friend we pass on the greeting of her ' control,' which became so well known to all who knew her work, and say with thankfulness to both " Gott zum gruss."



PSYCHIC PAINTINGS

AN INVESTIGATION BY W. HARRISON

Of all the various classes of psychic manifestations, psychic drawings and paintings—this term being used to denote drawings or paintings produced automatically in a state of suspended normal consciousness—have seemingly received least attention and consideration.

They may vary in range from what are described by F. W. H. Myers as “those strange meaningless arabesques which rarely show any clear trace of the operations of an external intelligence” to the very large pictures which are the subject of this article and which have evoked the deep interest and astonishment of various artists and art critics by whom they have been inspected.

No attempt has hitherto been made to probe the secret of these manifestations in order to discover whether they are merely the product of the subconscious mind of the automatist or are the work of discarnate spirit controls. This untilled ground has at last been broken and in this article an account will be given of an experimental investigation which has been undertaken in the case of the paintings executed by Miss M. Willis with a view to eliciting their real origin.

These paintings first received public notice in articles which appeared in certain daily and weekly papers in the early part of 1935. A brief reference to them also appeared in the issue of this *Journal* of July, 1935, and a short account was also published in *Light* of 31st October, 1935.

Some description of the paintings and of the circumstances in which they were produced will, however, be of interest to readers who are unfamiliar with the facts.

Miss Willis is a middle-aged woman who has led a life of varied business activities. She is devoid of learning and has in fact never read a book since she was a child. She has never had any lessons in drawing or painting, nor has she ever visited a picture gallery. Yet about three years ago, despite all these limitations, and at a time of acute emotional crisis, she felt a sudden overwhelming impulse to paint, and using some ordinary decorator's materials which were to be used

for household painting and with no other implements than her fingers, commenced to paint extraordinary pictures on the distempered walls of the room, continuing at intervals until all the walls were covered. She then purchased large canvases, ranging from six to nine feet square, on which she has executed a series of some twenty-five paintings dealing with a variety of subjects, the earlier ones depicting large patriarchal figures and weird symbolical objects and forms, which fascinate the observer by their sheer beauty and variety of colour and their riot of imagination, but which leave him perplexed as to their meaning.

The first of the series consists of a bewildering medley of scenes and a multitude of small figures in infinite variety, from Roman soldiers in armour to winged cherubs and angelic forms floating in the atmosphere amidst roseate-hued clouds. Later pictures claim to depict phases of the earlier Spanish revolution and the Abyssinian War.

AN ARTIST'S IMPRESSIONS

The following impression of the pictures from the pen of an artist conveys a very good idea of the character of the works :—

“At first sight her enormous canvases seem merely sensational bleary imitations of Blake, but after a few minutes' inspection one becomes fascinated by a distinctly fine colour-blending and a world of exciting detail. At first one sees a green shrub burnt by the setting sun, but looking closer one finds the shrub to be swarming with extraordinary creatures. One sees a dream stitched patchwork of separate pictures some of which are startlingly complete compositions—dream impressions slowed down to a terrifying snapshot. On one canvas one can find a vision of Blake-like virgins diving into a foamy sea, a clandestine conference in a mysterious vault, a scene which suggests the Spanish Inquisition, an unforgettable flaming church, the twelve disciples, all these smeared together by her inspired fingers. There are saints and sinners, angels and mermaids, spooks and soldiers, horses, elephants, dolphins and enchanting birds. In one picture one sees a raging battle, in another a garden of

paradise. In several an awe-inspiring eye gazes at one till one feels it is time to leave. Only one—a Christ towering above crystal caves and spiral clouds, possesses any real unity—but all are worth seeing. They all contain the mystery of Blake and Watts, the romantic colours of Turner, the agony of El Greco. In all there is some terrible prophecy—storm, earthquakes, wars and rumours of wars.”

In *The Observer* of 2nd June, 1935, the Art Critic of that paper, Jan Gordon, wrote :—

“At first the results were unintelligible smudges, but in time a most amazing technique developed. To-day, Miss Willis, who has an air somewhat reminiscent of Sarah Bernhardt, paints in this manner large canvases six feet by eight, some broadly suggestive, others crowded with intricate detail.

“These pictures betray some of the weaknesses of the amateur, particularly in the drawing, but they are generally quite coherent in colour, while the ability to handle the mere material of paint on so large a scale and yet execute such tiny detail with such apparently clumsy instruments, is, from a technical aspect alone, a phenomenon quite staggering.”

“... She builds up weird surrealist visions of strange post-Blakeian territories, sometimes using quite ultra-modern technical dodges. It is difficult to understand how she could have become aware of these devices.”

The principal of an Art School has made the following comments on the paintings :—

“They are, without exception, the most amazing things I have ever seen. While there are certain crudities of drawing and other technical defects which to me, as an artist, confirm your own statement that you have had no artistic training, the composition, colour harmonies and subtleties, and even colour-perspective of many of them can be described as nothing short of masterly. Apart altogether from their symbolism and prophetic character, there are among them works of sheer beauty, strongly suggestive of the work of some of the greatest masters of the past.”

Such then are the general characteristics of the works produced subconsciously through the hands of this untutored woman, which have puzzled and astonished eminent psychologists, medical men, and persons of all classes. The views

advanced as to their origin have varied from blank refusal to recognise in them the activities of any alien mind or any range of knowledge and ideas outside the contents of the subliminal mind of Miss Willis, to frank and instant recognition of spirit control of a quite unique and very powerful character.

MEDIUMS' IMPRESSIONS

In order to put the issue beyond reasonable doubt, the writer, with the willing co-operation of the B.C.P.S., arranged for a series of three test sittings with three different mediums, at which Miss Willis was to be introduced as a stranger of undisclosed identity. These sittings were duly held, two at the rooms of the College and one at the house of the medium, and the results were of a very striking and evidential character, as will be seen from the brief résumé which follows. The full reports of the sittings may be inspected at the College.

Sitting with Mrs. Bertha Harris. 9th July, 1936.

Present: Sitter, Miss M. Willis; Recorder, Mrs. M. W. Hankey.

Miss Willis had brought with her a parcel containing three small paintings on unframed canvases (rolls). This parcel was not opened but was handed for a psychometric reading to the medium, who remarked:—

“Is it a funny or strange picture? I feel it is not a normal picture. You might call it uncanny. Done by a lady, a lady's hands. I think you (Miss Willis) have done it. There is vivid colouring in it. I don't seem to think you understand exactly yourself what it really means. I should think it is symbolical, and you don't know what to make of it. It is psychic power that has brought it about. It has been done by someone who has used his powers—it is a man—when in earth life, who is now transmitting it through your mind, but I don't feel it is English. He is not English.

“I have got a French condition. I have the accent of French with it and it seems a man is working through you who has been a French artist.

“I am getting a word but I don't think it is right. It sounds like Bossanio or Bocciano. It is something like that but I have got it wrong.

"Frascana or Frasacana . . . I am not going to get the words very well. Yes, there is more than one. I have got a Frenchman. I have got a Chinaman. And I have got a man who is black—Persian. And these three are mixing me up. You get the touch of each of them. They are a bit bewildering because they cut across each other. They are pulling, the three of them, and they mix you up.

"Would you mind giving me the latest? It is the smallest, I am told (by Guide). Don't unroll it. I don't want to see it. This is better; I am getting the Chinese condition more strongly here. It is very strange. You have got to go back to the 11th century with the man who has done this for you, and I don't think there is anything that you can find to trace him. The 11th century! Can you understand this? I can't talk Chinese. I can see him here, but I can't understand a word. I am told, in my own way of getting it, that he has never had anything to do with England at all, no connection at all. He is purely of his own country, and he would be known as an artist in his time.

"They are with you now, you know; they are holding on pretty tight."

(Mrs. Hankey noticed that Miss Willis was trembling violently.)

"I am going back to the 11th century for his physical life. I can hear a name that sounds like Ying or Yung Sing Ha or How. But it is 11th century. I should think he is the most powerful (influence) at the moment.

"You have been doing these things for two or three years, more three than two.

"You are no artist yourself; nothing at all comes normally and I don't think you would even know how to mix the colours.

"There has been a tremendous amount of loss materially with you, and you have sacrificed a great deal. If your mind was easier, and if you were relieved of some of your responsibilities, it would give a more easy flow, but as it is it comes in spasms.

"There has been someone in earth life in the early 15th century—a name like Buzz—it sounds like Buzz or Boss—Bossano and Frank or Francot, and it is 15th century, and that is an influence that is blending with it. Is there a lot of

water in one of them? I have got one that seems to have a tremendous foreground of water. Now this is by the Italian. I think you will find he has been a man of 58 or 60 years when he went out of the body. There may be some means of tracing if there has been such a man in existence because he is giving me that, but there are two different people, and behind the two there is a Frenchman. It is a little bit clashing."

(Here Mrs. Harris took the third roll). "Now I am getting the Italian stronger with this. Isn't there water with this?"

"Have you put a gondola on any of them? Isn't there a gondola on that in my hand, Mrs. Hankey?"

(M.W.H. unrolled one end of the canvas and found a gondola-shaped image painted on it.)

"Yes, I felt the Italian. He would wear a velvet coat, flowing tie, swarthy complexion. He wears a cloak. Breeches and stockings, long stockings; buckled shoes. Sharp features; tiny little beard trimmed closely round the face; brown eyes; the hair has been very dark but has gone a little bit grey, not very much; you would have to look for it."

Sitting with Mrs. Mason. 14th July, 1936.

Present:—Sitter, Miss M. Willis; Recorder, Mrs. M. W. Hankey.

"Maisie" (the Control of Mrs. Mason), to Mrs. Hankey: "This is the lady I spoke to you about a long time ago. I told you lady had got medium gift." (To Miss Willis) "You (have) got some drawings there, spirit drawings. First of all I am going to describe, not people belonging to you, but guides. The first one, who is the strongest, is a Chinaman. He has been in your conditions a long time although he isn't the one who does the drawings, the writings. He helps with an Egyptian. There seems to be a little balancing up between the two of them here, and the one that wants me to speak of him is the Chinese, please. He tells me he has been working with you in all sorts of ways, and you have had all sorts of queer happenings.

There seems to be a mix-up of all sorts of things with you, Miss' Lady. They are definitely trying to build up here for the voice... definitely. There has been some potential of that, but I think it is almost only like a little murmur, because a little rod or box has been formed. It is coming out from the

side of your face, here, or it looks to me to be on the side, and it is half formed ; if you will go on, you will have to go for some little while, you will get independent voice, nothing to do with trumpet, but you have got to have a little patience before you get it.

" You have been sitting, he tells me, in circle with quite a number of people, but they have been rather draining you, therefore you haven't been able to have this clairvoyance and building up. You seem—I don't know, Miss' Murul (to Mrs. Hankey) how to describe or explain this lady to you, but she seems to have got undoubted physical mediumship, and it is all in a very undeveloped state, first a bit of voice, then a bit of ectoplasm for building up faces, and so on. And there is also this writing, and also in addition to that, which I am sure has been with her all her life, is this matter of clairvoyance.

" The advice that I myself would give to you is this—that you should get into circle and definitely sit for one thing, and the one thing I would sit for is materialisation. Well, you would get what perhaps a lot of people would say is transfiguration. You have got that already. But it is something more than that, because transfiguration can be very deceiving.

" You have got a landscape—well, I would call it a landscape as far as I understand painting—I am not very good at paintings, but there is a man who comes here apart from the Chinaman, who I feel in the earth plane had done a good deal of this kind of work, and he is showing me a landscape. I get some water and I get what looks like hills or trees behind it, but it is similar, please, to one that is on the earth plane. He doesn't give me any name with him at all, only he puts up a letter " R." That may signify something to you. I have only had a letter " R " put for me to see. But if there is or has been such a person as that, will you see please if one of your drawings, as I call them, corresponds with something that was done by this person when he lived on earth, because that is what they are trying to say to me. I don't know if that is easy to find out. It is only one, please, that stands out and that is where there is this span of water which seems to rise up as I am looking at a kind of hill with trees at the side.

" You have wanted to do painting for a long time. You have got a natural talent for it, Miss' Lady, but you might

not have had earth lessons, but there has always been that, and that is why he finds you quite an easy channel to express his more developed talent.

"I will give you a description of the man, which might help you. He is rather a tall man, rather slender of build. He has a long or oval type of face. He has a beard round here. The forehead is high. The hair is taken back in that fashion from the head, and seems—I won't call it long but thick here, and heavy eye-brows. He has been in spirit life quite a number of years. Whoever he is, or he was, as I said, he did do painting upon the earth and there is a portrait of him, and the portrait that you could find of him would tally very much with the description I have given. This man that I am describing had something to do with Italy and the painting that you have got is certainly near what was painted there. It is like what he did. How will I describe what he does? He kind of, I will say half entrances the lady. I feel as though he is really putting a kind of veil over your face. That indicates to me not what we call trance but it is a kind of overshadowing that although you are conscious of what is going on you have no real command of your hands or the colours that might go on. That is how he is trying to work through with her. And this painting condition is a condition that will not leave you, and it won't take away from that other form of mediumship at all. In fact, one would co-operate with the other because both are what I would call semi-physical.

"If you will be content with the description I have given you, and the letter "R," I can only say to you whoever he is he had to do—I know a lot of people do painting in Italy—with Italy, and has been over some long time. He mixes colours well."

Sitting with Mrs. Dowden. 10th July, 1936.

Sitter, Miss M. Willis.

At this sitting the small paintings which Miss Willis brought with her were opened up and the following automatic script was given by Johannes through the hand of the medium:—

"This is the work of two people who are here. It is not entirely automatic because she has put a certain amount of

herself into the painting, but behind each of these pictures there is an influence—not a single influence—a group is behind each of them.

No. 1. Who has influenced this one? This is the work of a mystic who was a painter himself. William Blake is behind this painting. The meaning of the picture is this. The soul of man below is about to enter the darkness of the grave, and above is the figure who has been his guide during his lifetime. Note the heavy vaporous ball above the head; that is a symbol of the soul.

What is the dark figure on the body of the man? A picture of what he was in his lifetime. It is a symbol of the conscious life of man. The larger figure is the guide. The two arms different roads or paths to fame which were left open to him. At the right side there is a group of symbolic figures who were the chief evil influences in his life. At the left are the good and benign influences who are leading him upwards.

No. 2. This is much earlier. It is a group of artists who worked in Italy before even the Primitives existed. The picture is symbolic again. The souls of the dead are at both sides watching the passage of man or the soul of man as it enters the new life. At the right side there is a group of mourners who are weeping for the sins of the infant soul. At the other side there is the Christ group. The sign of the Cross ready to receive the soul when it ascends. The wide space below represents the Earth and life on Earth. At one side the head is shown of a false prophet and that is why it has its curious position. At the other side there is a group of dreams or creations of the deeper mind. It is all symbolic of the moment of death.

Moon, Star and Torch. The crescent moon is turned away from the soul. Dawn is breaking. The torch and the broken star are descending. They are ambitions which have not been fulfilled.

No. 19. These two subjects are not connected with each other. The same artist has not influenced both. The lower one is influenced by Spain. El Greco has had a hand in these tiny imprisoned spirits enclosed in the shell, the pearl boat which is carrying them to a further shore. The picture above has no connection with the lower one. It is much more

influenced by the painter herself. The angel at one side is distinctly Italian but it is the influence of a School not of a single person that can be seen there.

Who are my chief influences? The two who have been most with you are the School of El Greco and Blake, but there are influences further back than that which have come through some of the pictures. Chaldea in its primitive times has influenced you and Chinese influence is there too but from a very remote period long before any of the historic periods of Chinese art."

JOHANNES

A later sitting was given by Mrs. Dowden at Miss Willis's studio on 1st August, 1936, at which the following script was received:—

"This is quite a different aspect of the work—for here on the wall from left to right there is a series of pictures containing details connected with astrological aspects. The connection with the Italian war is quite apparent. It is in the nature of a prophecy worked out on the actual position of the planets and carried out by artists who are not the same even in psychic grouping. In most of these pictures there is unity of idea for they come under the same planetary influence but they are executed by different individuals.

Picture with the Yashmak. That one executed at Easter has a special connection with the war. It is symbolic of the gradual closing on the dark people. It shows them below imprisoned. The figure above shows the dominance of the Italian. It has nothing to do with Mussolini or what is modern. It is a symbol of the Christianity of Rome.

Yellow Bird. That is symbolic of the war again. The forces of pity and Christianity are chained below. Even the head of Christ is floating on a sea of misery. The birds and angelic presences are chained and bound. The golden bird which is a symbol of the suffering of man is waiting for the walls to roll away, the gates to open, and as you see, the light is coming.

What is the significance of the sheep? The sheep is the symbol of purity. It is now in the darkness waiting for the sunlight when the gates are opened. It is a symbol of

Christianity of course. The round bosses on the wall are the bolts of war that shut away peace.

Crowded picture done with finger. Symbolic of the coming events in the world but more especially in Europe. I cannot go into the endless details of it but it represents chaos, and the figure above is Peace rather than Christ who has grown pale in the turmoil. The work has the fire running through it which is symbolic of war and destruction.

The medium has a natural psychic power which can be used in many different ways. Behind the painting is the idea which originated with her chief guide. To give pictorial representations of future events using astrological conditions for each month as a guide to the painting. The idea has not originated with the artists who have helped. The guide has called in these painters to carry on this work. These pictures will go much further if the material conditions allow of it and as they progress so they will become more mystical. Egyptian influence is there and also early Chinese influence, but as the work is handled by so many on our side it becomes composite. More than one artist is responsible for each of these. The first picture in which the fire crosses the canvas is a representation of the complete confusion of the present time. It is the opening of a period of great strain and confusion. The picture tries to represent all that is in the world that can be affected by the fire of hate and war. In each case the prophecy would come several months before the event. It would not follow that they would be painted as a sequence. If astrological conditions allowed it they might come in an irregular order. The Cross which is seen in so many of them is not the Cross of Christ always. It is a symbol of balance and is used as such in several of these paintings. The Bird which appears so often is the symbol of the disembodied soul of man—observing, waiting and at times interfering with man's destiny. It is a mistake to suppose that any of these paintings are scrappy or incoherent. The symbols may seem detached but they all belong to a definite scheme to represent both the event on Earth and its equivalent on our side. It would take time to analyse any one of these pictures but if fully analysed it would be shown that a definite prophecy was contained in each picture. The gift of prophecy given to

some human beings is exactly the same as these pictures. The picture painted and the word spoken have the same significance. The medium was selected for two reasons. One—she has the power to be completely passive, a state which is helped by her lack of education. The other—she has psychic power which can be moulded this or that way and so it was comparatively easy to turn her power into this very complicated channel. The detached heads must not be taken as portraits of anyone in particular. They are studies which will be used later on in larger pictures—types not portraits of individuals. The picture of the body of a man which seems represented as water in which another head can be seen is interesting for here there is an attempt to represent the whole of the personality and the consciousness which functions within it. It represents in other words the whole of the human soul great in its extent and with a knowledge of all things and the consciousness of man in his Earth existence floating in the sea of the inner conscious mind. This picture is not prophetic nor has it any connection with the series. It represents the medium's state in these symbols."

JOHANNES

CONCLUSIONS

It will be seen that there are many points of agreement between the statements of the controls of the three mediums consulted at the test sittings, especially as to the dominant influence of a Chinese control—presumably the directing mind who instructs various artists in the execution of his ideas.

It should be borne in mind that only Mrs. Dowden saw the entire collection of pictures and that Mrs. Harris and Mrs. Mason only saw three small minor works, so that the result of the sittings must be viewed as a whole in appraising their value. In the writer's opinion these paintings represent one of the most striking and interesting manifestations of spirit agency which have ever been furnished, and in view of their prophetic character in relation to current world events, they are of outstanding importance and interest.

The work of further elucidation and interpretation of these paintings is at present in abeyance as Mrs. Dowden does

not feel in a position to continue the task. The services of an experienced automatist are desired for this purpose.

The problem of financing the cost of production and exhibition of these paintings remains to be considered. A gallery for the permanent housing of these and any other psychic paintings of outstanding merit which may be produced through other channels is an urgent need. The works have so far been exhibited by Miss Willis at her own expense, the total amount of contributions received from the public falling very far short of the cost of production and exhibition, and public subscriptions are now urgently required to enable the work to be continued.

If the numerous spiritualist and psychic research societies in the country were to collect a small annual contribution from their members for the provision and maintenance of a gallery for psychic paintings the financial problem could be readily solved. Subscribers resident in London, and provincial members visiting London, could then have the opportunity of inspecting the works at any time. Certain of the pictures could also, on special request, be sent on loan to provincial centres for temporary exhibition locally, subject to payment of a suitable charge to cover the cost of transit and hire.

Miss Willis would be glad to hear from any interested persons who are willing to afford her practical assistance as regards the future exhibition of the pictures and the continuance of her mediumship.



THE OBJECTIVE PSYCHIC STATE

By EUGENE R. CORSON, M.D.

When I read the astounding Eileen Garrett researches in New York I got the same thrill that came to me when I first read the Researches of Sir William Crookes in the Katie King materializations and in the phenomena with the mediumship of D. D. Home. About that time I had read Sir William's researches with "Radiant Matter" which had such a direct bearing upon the great discoveries which were to follow in molecular and atomic physics, and which did so much to shape the activities of my own life in the practice of medicine.

About that time I had attended séances under the mediumship of Mrs. Mary Andrews in Moravia, an obscure village in North-western New York, and later in Cascade, a small settlement on Owasco Lake. Mrs. Andrews was a powerful medium, and I witnessed all the phenomena of the séance room. Coupled with my admiration for Sir William Crookes and my absolute confidence in him as a great scientist and discoverer, my belief in the phenomena was as firmly established as the Rock of Gibraltar.

This was in the early seventies when I was a very young undergraduate in the university. At that time I had an "open mind," as Sir William expressed it, and no mental barriers.

We have now entered a new phase in psychical research, and have passed from the laboratory of the physicist and of the psychical researcher into the laboratory of the chemist and into that of the specialist and expert in the science of medicine. Instead of the paraphernalia of the séance room we now look to the microscope, the electro-cardiograph, the basic metabolism output, the delicate reagents in blood chemistry, and *newer tests to come*. And this has come through the trance-mediumship of Mrs. Eileen Garrett, perhaps the most baffling form of mediumship. Mrs. Garrett has proved herself not only a great medium but also a very great woman.

When Dr. Alexis Carrel asked Mrs. Garrett, "Has it ever been proven that there is such a thing as an objective psychic state," she might have answered, "I think there have been proven certain objective psychic states." But her answer was better,

"There are phenomena produced in a psychic state." She showed here her great intelligence as well as scientific caution.

The phenomena now brought to light are altogether different, phenomena which Mrs. Garrett had not in her mind, and had not even been dreamt of. *C'est l'inattendu qui arrive*. It is the unexpected which happens.

The encouraging aspect of the present revelation is the widening possibility of other tests to prove still further and more definitely the real personality of the invading spirit. Such changes in the blood may show changes in the renal secretion, even in the various functions of the alimentary canal. Even the eye and the ear must be tested for their acuity, for even under hysteria they may vary greatly; and remember that hysteria is a mental state.

Speaking as a Roentgenologist of forty years' standing it is possible that X-Rays of the chest at six feet with a flash exposure may show measurable differences in the size and form of the heart, and in the aeration of the lungs. Already there has been shown in the Abdul Latif invasion a superficial respiration where the lower lobes of the lungs are inactive. The X-Ray can show this. The heart is a very plastic organ varying in size and shape in a measurable way under certain pronounced conditions other than pathological. Again, the heart will show great differences in shape and size in different individuals in perfect health.

If we will realize that the so-called physical body is in its ultimate analysis a form of spirit, and that it is difficult if not impossible to conceive of an astral or spirit body forming, inhabiting, and modifying this physical body, unless it were itself a form of spirit, then we can be prepared to accept the new revelation as a very natural one, and be assured of even greater revelations in the future.

The universe is a spiritual universe, and everything in the Heavens above, and in the Earth beneath, and in the waters under the Earth naturally fall into line. We can cry out from the depths, "That which exists is One, sages call it variously."

It were idle for me to enumerate the many examples from the literature of Psychical Research and Spiritualism of an objective psychic state. But I shall give one example only from an unusual trance invasion, one which I personally believe to be

true, and witnessed by reliable witnesses. It is recorded by Colonel Olcott in *Old Diary Leaves*.

These three volumes are a *Journal Intime* of Colonel Olcott's life after he helped to found the Theosophical Society with Madame Blavatsky and worked and laboured for this great spiritual movement in America and India up to the time of his death. I always had faith in his honesty, an honesty even admitted by the English S.P.R., and also a high regard for his mental and spiritual equipment for his work. The English S.P.R. doubted his ability as a psychical researcher. They considered him a dupe of H.P.B., and as a body regarded the latter as a trickster and adventuress. Perhaps my words are too strong and too all-embracing.

Judging H. P. B. by her works—with all their imperfections—I was on her side, and felt I was on the side of the Angels.

As Messrs. Rider & Co. are now publishing every scrap of her writings, whether in newspapers, letters, journals, and books, and have now brought out a photographic reproduction of the first edition of *Isis Unveiled*, the less finished of all her writings, I feel that she is coming into her own.

I shall quote at some length the incident referred to, which I think will interest the readers of PSYCHIC SCIENCE who have not already read it.

“ But this will not help us unless we ignore the circumstance that H. P. B.'s body became, at times, occupied by other entities—how far let the following anecdote suggest. She and I were in our literary work room in New York one summer day after dinner. It was early twilight, and the gas had not been lighted. She sat over by the south front window. I stood on the rug before the mantelpiece thinking. I heard her say ‘look and learn’, and glancing that way saw a mist rising from her head and shoulders, presently it defined itself into the likeness of one of these Mahátmás, the one who later, gave me the historical turban, but the astral double of which he now wore on his mist-born head. Absorbed in watching the phenomena, I stood silent and motionless. The shadowy shape only formed for itself the upper half of the torso, and then faded away and was gone; whether re-absorbed into H. P. B.'s body or not, I do not know. She sat statue-like for two or three

minutes, after which she sighed, came to herself, and asked me if I had seen anything. When I asked her to explain the phenomenon, she refused, saying that it was for me to develop my intuition so as to understand the phenomena of the world I lived in. All she could do was to help in showing me things and let me make what I could of them."

"Numerous witnesses can testify to another phenomenon which may or may not go towards proving that other entities were sometimes occupying H. P. B.'s body. On five different occasions—once to please Miss Emily Kislingbury, and once my sister, Mrs. Mitchell, I remember—she gathered up a lock of her fine wavy auburn hair, and either pulled it out by the roots or cut it off with scissors, and gave it to one of us. But the lock would be *coarse, jet black, straight* and without the least curliness or waviness in it; in other words, Hindu or other Asiatic human hair, and not in the least like her own flossy, baby-like, light-brown locks. My diary for 1878 shows that other two occasions were on July 9th, when she did the thing for Hon. J. L. O'Sullivan, ex-U.S. Minister to Portugal, and on Nov. 19th, when she did it for Miss Rosa Bates in the presence of six other witnesses besides Miss Bates and H. P. B. and myself. The enemy may suggest that this was but a trick of simple "palming," but that is met by the statement that in the case of the lock given to Miss Kislingbury or my sister—I forget which—the recipient was allowed to take the scissors and cut out the lock herself. I have two locks taken from her head, both black as jet and far coarser than hers, but one distinctly coarser than the other. The former is Egyptian, and the latter Hindu hair. What better explanation of this phenomenon is there than that of supposing that the men to whom these black locks had belonged were actually occupying the *mâyâdic* H. P. B. body when they were removed from the head?" (page 266 *et seq.* Vol. I).

The new revelation would seem to be in direct line with this incident, so carefully described and vouched for by Colonel Olcott.

In my X-Ray work I came to recognise the rapid acute changes in the bones following acute neuritis even of short duration. The normal composition of the bone is maintained—

as well as that of the soft tissues—through the trophic nerves which hold them as though in leash. There is a washing out of the bone salts (halisteresis) with a rapid recovery as the trophic nerves recover.

If the invading 'Abdul Latif' can in two hours cause the remarkable changes in the blood, it is perhaps not impossible that an X-Ray of Mrs. Garrett's hand may show something of the hand of 'Abdul Latif.' Surely the reproduction of a non-vital tissue like hair may, under the invading astral, also show changes in a vital tissue like bone. The hand is not only one of the most useful members of the body but often reveals the character and type of its owner. "'Tis strange—but true ; for truth is always strange : stranger than fiction"—to quote Lord Byron.

The six months taken up with these scientific tests may be but the beginning of a long trail up and down mountains under many difficulties with but an occasional glimpse of that Promised Land, that Magic Land, that Fairy Land where we may lie down perchance and rest awhile.

NOTES BY THE WAY

The 12th Annual General Meeting was held at the College on the 21st October, 1936, and was attended by seven members of the Council, the Secretary and twenty-nine members of the College. Mrs. Hewat McKenzie was elected President, with acclamation, and Mr. Denis Conan Doyle was unanimously elected Vice-President for the ensuing year. A very hearty vote of thanks was accorded to Mr. De Brath for his able editorship of *Psychic Science*. Mr. De Brath writes expressing his most sincere thanks to all who confirmed Mr. Jay's and Mr. Cox's kind appreciation. He is glad to see the continued progress of *Psychic Science* under Mrs. McKenzie's able editorship, and laments the slow progress to general acceptance of real spiritualism. He says, "How terrible the present position in the world, for want of it!"

The Annual General Meeting was followed by a *Conversazione* at which about seventy members were present.

* * *

We are very sorry to record that Dr. D. F. Fraser-Harris has been very ill, having undergone a serious operation in November. We wish him a speedy and complete restoration to health.

* * *

Anxiety has also been felt on behalf of Mr. Charles Marshall, a valued member of the Council for the past eleven years. He has always been an enviable figure of health, and we trust that by the time this Journal appears he will have fully recovered from his illness.

* * *

Time takes its toll on valued early members of the College, and at this moment we recall with thankfulness the long association of Lady Scott-Moncrieff, who passed on October 8th. She highly valued the opportunities provided for study and experimentation, introduced others and was ever ready with encouragement and practical support. A hereditary member of the Society of Friends, she found in psychic facts a confirmation of much recorded in the history of Quakerism. Possessed of a courageous spirit, she questioned life as to new truths and the lines on her memorial card are singularly fitting:

"The shadows of evening lengthen about me, but morning is in my heart. . . . The best of life is always farther on. Its real lure is hidden from our eyes, somewhere beyond the Hills of Time."

Judge Mulock.

* * *

Pleasant greetings reach us from Helen Mary Boulnois, author of *Mystic India*, from South Africa, where she has had an opportunity to meet Hindoos, Mohammedans and Christians

together, and arouse interest and sympathy in ideas upon which they can mutually unite. She is now on her way to India to pursue similar work.

* * * *

Prof. D. Walter, of Graz, a lifelong friend of Frau Silbert, writes of the wish of friends there to provide a memorial of her work and to render some assistance to her two unmarried daughters. He says, "Should we not reward the idealism which she showed by some such remembrance, for she was always ready to make sacrifices as she handed round riches of the spirit to others, though she herself did not make any riches in this world nor leave any to her children?"

If any readers would care to make a contribution to such a fund Mrs. Hewat McKenzie would be pleased to forward to Dr. Walter.

* * * *

Armchair Science for November has a thoughtful and outspoken article, "Crisis in Spiritualism," by Dr. Nandor Fodor, in which he deplors the lack of mediums willing to undertake research work. The following remarks are trenchant: "There are no mediums for physical phenomena in England to-day who would undertake to give a single sitting to a Royal Commission or to some of its members for the demonstration of the claims made. . . . I feel called upon to state the bitter and unpleasant truth about the present state of Spiritualism because as an investigator I see danger signals which escape others. . . . Unless Spiritualists themselves stop the fraudulent mediums from running away with a noble movement it will become increasingly difficult, if not impossible, to impress any man of science that there *are* genuine mediums and that Spiritualism deserves a wider recognition."

Our own recent experience confirms much that Dr. Fodor says. Hannen Swaffer in *Psychic News* answers the charges in a series of articles, but as he seems to place no value upon research these throw no light upon the problem. Home circles have their supreme work to do, and this Dr. Fodor would freely acknowledge, but so has research; we need both and cordial mutual support provides the only possible solution.

* * * *

Dr. R. A. Watters, Director of the Dr. Wm. Bernard Johnston Foundation for Biophysical Research of Reno, Nevada, the author of the first Bulletin on the Cloud Chamber results (in which a claim was made, that by this method photographs had been secured after the death of some small animals, which would seem to indicate the continuance of some form of energy), has replied in a second Bulletin to the report of the London International Institute

for Psychical Research on the failure of their efforts to duplicate Dr. Watters' experiments.

The latter's view of these is that the Institute, under the supervision of Mr. B. J. Hopper, M.Sc., did not adhere to his formula and that the two experiments cannot be compared. A reply by Mr. Hopper to these strictures alleges neglect on the part of Dr. Watters to reply to reasonable questions as to procedure submitted to him by the Institute. A touch of acrimony appears on both sides and this is to be regretted in a matter of such potential possibility and which may be a subject for future scientific investigation.

* * * *

The Twelfth Annual Dinner has been fixed for Wednesday, 5th May, at the Café Royal, and it is hoped that members will make a note of this date now and make this Dinner, in the week preceding the Coronation, a record function.

* * * *

News from Mrs. Eileen Garrett since her return to the States informs us that she had a recurrence of bronchitis on arrival in New York, but happily has recovered, and no doubt by this time is again engaged in important work.

* * * *

Mr. J. B. McIndoe reports that arrangements for the September (3rd—10th) International Spiritualist Federation Congress in Glasgow are well in hand. The handsome and convenient MacLellan Galleries have been secured as headquarters; many visitors from abroad are expected and a list of distinguished speakers promises a gathering of unusual interest. Further announcements will be made as details are completed and intending visitors can obtain particulars from Mr. Frank T. Harris, Hollin's Chambers, 64a Bridge Street, Manchester.

* * * *

A meeting of unusual interest was held at the College on November 4th, when Mr. Frank Cox gave a lecture and recital of Chopin's music. In his address, Mr. Cox told the audience how he had received his musical instruction entirely from the "Other Side." He demonstrated some differences of interpretation which he claimed had been impressed upon him from clairvoyant and other evidence by contact with Chopin.

In response to many requests, Mr. Cox has kindly agreed to give a recital on Wednesday, March 17th, and wishes the entire proceeds of this recital to be devoted to the College funds.

A lecture by M. de Meck on "The Fourth Dimension" attracted

a very large audience, who were deeply interested in some practical illustrative experiments presented by the lecturer.

* * * *

Mrs. Garth has recently arrived in England from South Africa, where she has been engaged on some very valuable healing work. Mrs. Garth wishes to devote some of her time to continuing this good work in London, and in November a weekly Healing Circle under her direction was organised at the College. This Circle will be continued this year on Thursdays at 2.30 p.m.

* * * *

Readers are reminded that all books reviewed in *Psychic Science* are obtainable direct from the College Bookstall, now under the charge of Mrs. Daw, to whom we express our thanks for her kind help. Mrs. Daw has also undertaken the care of the floral decorations in the College rooms, and will be glad of any flowers that members can spare from their gardens and green-houses. Thanks are extended to Miss Bubb, Mrs. Field, Mrs. Fairclough, Miss Hawks, Miss Queenie Hine and others, for gifts of flowers during the past session.

* * * *

Miss Grace Hine and Mr. Arnold have rendered assistance that has been much appreciated in the Library and Office.

* * * *

Once again we should like to stress the value of notes made at the time of a sitting in weighing the value of the evidence obtained. The services of a stenographer may be obtained through the College at moderate fees.

* * * *

Comfortable rooms for visitors studying psychic facts are now available on the College premises.



CORRESPONDENCE

*[The original of the following letter
is filed in the College Records.
The names used here are fictitious.]*

November 9th, 1936.

My dear Mrs. Mason,

I feel I must write a line to tell you that so many statements from my dear L——, which came through you on the 7th October, have been fulfilled, and I thought you would be interested to know this.

First he said, "Dad is waiting for Uncle John." I asked if he (John) were dead. He said, "I do not know if the cord has been severed; he is in a very deep sleep and his spirit is over, but it may be what happens when the spirit leaves the body during sleep, then returns to the body. I am not sure, but he will soon be over. I am sorry for Joan (my sister), tell her not to fret." I found my brother-in-law had been unconscious all 7th, and passed over at 6 p.m.

Then L—— told me "not to sell our house under my price—it was a fair one and if the purchaser really wants the house he will give it." I refused the offer made the following week, and asked the agent to put the house up for sale—three days after I got my price!

L—— then referred to Charles who was in despair as he could not get a position. "Don't worry about Charles—he will find his 'niche' this year." I said, "Do you mean this coming year?" He said, "No, I mean *this* year." Three weeks ago Lord —— appointed him Sub-Agent for the Estate, so he is being married on December 19th, and starts his job on January 1st.

I am very happy about it all and feel so grateful to you for your marvellous mediumship.

Yours sincerely,
A. GOODMAN.

(Readers may be interested in the following comments on articles which appeared in the issues of last July and October the first too late for inclusion in last issue.—ED.)

To the EDITOR of *Psychic Science*.

SIR,

In the article, "Ideas have Bodily Existence," the author writes:

"There is no thought on earth but can respond to another thought—to the call, not of a brain, but of a Will. . . . I am more and more convinced that one day it will be admitted that ideas and sensations are incorporate in some more or less etheric vehicle permitting their detachment from the body, and themselves to be perceptible by other consciousnesses, provided with sensorial, etheric and exteriorisable receiving mechanism!!"

(Pages 131-132.)

Some years ago I had an experience which corroborates this contention of M. Leon de Chevreuil in the article published in the July

issue of the *Psychic Science Quarterly*. It is briefly as follows : a friend of mine asked me to be her literary executor and after her death I tried to place her MS. (an Anthology) with various publishers ; I failed, and was obliged to relinquish the effort, to my great regret. I tried, shortly after her death, to get into communication with her, but I failed in that also ; I was told she was sleeping (I gathered from what was said that she was not wholly unconscious in her *present* state, but was asleep to earthly conditions). Some time later on, with another medium, I received an unmistakable description of her, detailed and accurate, followed by a reference to her Note Books (i.e., the Anthology). I was told that if this could not be published I was not to worry, as there might not be a demand for this now. I remarked that I had failed to find a publisher, and that I was *so* sorry that her work should have been wasted. (I knew it had occupied many months of earnest thought.) The reply I received through the medium was : " She is laughing—she says it was *not* wasted, all the time her thoughts were going out and reaching other minds."

I was greatly relieved. It had not occurred to me that thoughts not registered in print may be circulating widely among those attuned to receive them and may work as potently, even more potently probably in that way than through the press.

In our present condition we have discovered how to " incorporate ideas " in a matter " vehicle, permitting their detachment from the body," and making them " perceptible by other consciousnesses provided with a receiving mechanism." It is therefore reasonable to suppose that those in an etheric condition can do likewise. This involves a serious responsibility, for the thought may operate still when the thinker has changed his outlook and may wish to cancel it. For instance, Dr. Forbes Winslow wrote a letter to *The Times* many years ago in which he said that mediumistic practice led to insanity, but later, in reply to a question on the subject of this letter, he wrote : " I was young at the time " (i.e., when the letter to *The Times* was written)—" I am in the same position as the late Master of Trinity College, Cambridge, who in refuting certain statements made in a book he had written some years ago on Chinese Music, said, ' I wrote that but I have changed my mind since then.' This is my answer to your query."

H. ALEX. DALLAS.

A PROBLEM OF MEDIUMSHIP.

To the EDITOR

SIR,

On page 237 of the October issue of *Psychic Science Quarterly*, Mr. Sidney O. Cox remarks : " One feature which was disturbing to many sitters was the pronounced American accent with which some controls spoke."

Probably this was not *per se* a reason for disquiet. The fact that the communicant's accent was similar to that of the medium may have been unavoidable ; some communicators may have been able and some

unable to prevent this. An experience related to me many years ago by the famous medium, Mrs. Everitt, throws a sidelight on this circumstance.

I had the privilege of paying her a visit and in the course of conversation she told me that Professor Sidgwick had visited her, and shown interest in the direct voice phenomena which occurred with her. (One of her controls was a Red Indian boy, called "Zippy," who seems to have attached himself to her when she came over to England from America, and, if appearances may be trusted, seems to have been educated by this association. When she referred to a book she had read he said that he read it when she did! This, of course, cannot be verified; but the objective fact was that Zippy spoke in direct voice when she was not in trance and could hear what he said.) On the occasion of his visit Zippy said that he used Mrs. Everitt's breath: the Professor asked the "voice," "Could you use my breath?" Professor Sidgwick had the handicap of a very bad stammer; Mrs. Everitt was then taken aback to hear the voice of Zippy stammering! She exclaimed, "For shame, Zippy!" She thought the boy was mimicking the Professor; but he replied: "He called me to him. I did not know what would happen!" I may add that I think no one who knew Mrs. Everitt could doubt her veracity. She devoted herself to this work free of all charge and was a friend of Mr. Dawson Rogers and others known to me.

A little incident of this kind gives us a clue which we should not miss. I have myself noticed at a sitting with Mrs. Corner (*née* Florence Cook) that when hands came out of the cabinet they sometimes resembled her own hands and sometimes were different. She was tied to her chair and the conditions were such as to satisfy me personally that her hands were not free. On another occasion, when she was in trance, her control (an old sea captain) said, in reply to a question on this point of resemblance, "It is like turning a jelly out of a mould." That remark also gives food for reflection. That fraud sometimes occurs with some mediums we cannot doubt, but our ignorance of the *modus operandi* may easily lead investigators to suspect fraud in connection with certain occurrences when there is none.

H. ALEX. DALLAS.

OMAR KHAYYAM AND HIS RUBAIYAT.

To the EDITOR

SIR,

In the last issue of *Psychic Science* in an article on "Omar Khayyam and Robert Browning," Helen Alex. Dallas wrote, "In the original poem by Omar Khayyam (which has been more literally translated by E. H. Whinfield), the symbol of the Cup is, however, not only used to denote carnal pleasures. However fine Fitzgerald's rendering may be from the point of view of literature, it does not do justice to the original from the point of view of sentiment and character." The following communication seems to substantiate this statement.

In the spring of 1930, I was guided to organise an "Omar Khayyam Festival," which was given before an audience of 500 people at Conway Hall, Red Lion Square, in aid of the Building Fund. The enterprise was said to attract the keen interest of Omar Khayyam and Edward Fitzgerald, and I received many messages from them concerning the production, but I will limit these to the point at issue.

At a private sitting with Mr. C. Glover Botham, at the time I was studying the life and work of Omar Khayyam, the astronomer poet of Persia purported to come and said, "Had I known in life what I know now from experience, I should have written differently. Whilst there is a message of beauty in my writings, it does not go far enough, not so far as the other Poets you have spoken upon" (Rupert Brooke, James Elroy Flecker, Byron, Tennyson, Shelley and Keats), and later at a sitting with Mr. T. E. Austin, Omar corroborated this, saying, "Whilst in life I did not believe in Immortality, I was nevertheless always striving for Truth. "I was disappointed in life because the mystery of 'Life and Death' was always hidden from me. Edward Fitzgerald with all his pains and skill never succeeded in fully bringing out in his interpretation the deeper meaning of the RUBAIYAT."

WALLIS MANSFORD.

(Mr. Mansford in his Psychic investigations has specialised on contacts with the poets as detailed in his two volumes—*Bridging Two Worlds*. However difficult it is to understand communications from such an ancient as Omar to an earth mortal, we recognise a law of affinity which may prove a powerful attraction and operate either directly or by relays of spirit power.—ED.)



BOOK REVIEWS

CONFESSIONS OF A GHOST-HUNTER.

By Harry Price. (Putnam, 10s. 6d. net.)

THE HAUNTING OF CASHEN'S GAP.

By Harry Price and R. S. Lambert. (Methuen, 6s. net.)

In *Confessions of a Ghost-Hunter*, the author relates many psychical adventures—his first ghost-hunt took place when he was but a schoolboy and became a permanent hobby.

Some of the cases of poltergeist phenomena are extremely interesting and seem to have baffled even Mr. Price's clever repertoire of normal explanations. As the *Sunday Times* says in a review of the book: "One could wish that he had added some theory or speculations as to the exact nature of the abnormality which a poltergeist presents." Exactly; others have investigated such cases, and with the help of a good medium, not an amateur as Mr. Price used on one occasion, have been able to discover the invisible force at work and brought the unhappy disturbance to an end. That it is very necessary for Psychical Researchers to attempt this when such cases are brought to their notice is manifest, for in these accounts, as in so many others, we read of fear and illness following the manifestations and, in several instances, the occupants of the dwellings forced to give up their homes. Observation and an attempt to remedy an evil may legitimately proceed side by side, but Mr. Price like many others, is loth to give any leeway to the spirits, which, I have no doubt, might have been traced as the culprits in some of the old-established hauntings.

Mr. Price has not a good word to say for the Spiritualists, they are collectively foolish and credulous; give us credit, sir, for having given you a lifework and notoriety, if not fame itself. A little more generosity in mentioning successful achievement by other societies on some of your own chosen lines would not have come amiss from your pen!

One gibe at the Spiritualists, I cannot allow to pass, and that is his reproach that they did not expose the Flower Medium to the public, although it was known that she was practising deception, until after her subsequent exposure and confession at the hands of Spiritualists, let it be noted. Perhaps Mr. Price will tell us why, after discovering Rudi Schneider in fraud, of which he seemed so sure, though many doubted the evidence on which the charge was based, he did not at once declare this, but allowed nearly a year to elapse before he put the matter before his colleagues in research? The answer is probably the same in both cases—expediency.

A long chapter in the book is devoted to Psychic Photography, and here we are certainly supplied with a goodly selection of tried and untried methods of faking "extras." The recent experiments of Mr. MacCarthy, of Sheffield, in this direction, are quoted, but, unlike this gentleman, Mr. Price acknowledges no genuine results. And yet I seem

to remember a series of experiments conducted by the latter at the British College, with a medium, Mrs. Irving, in 1923, when the proceedings were solely in his hands. On all occasions he used his own camera, supplied his own plates, and developed them without the medium in the dark room, before or after, and on three different occasions "extras" were produced, for which, on his own written extant testimony, he acknowledges he can find no normal explanation. Why is this not mentioned?—if we are to find our way in a presumably difficult investigation we must have all the facts and not a selection to suit the book of any individual.

But I give the author full credit for his tenacity in Psychic Research though his yield has been so meagre; credit for time and money and effort spent on so many wild goose, or wild ghost chases, also for attempts on new lines; if the Brocken experiment seemed a useless effort, the Kuda-Bux fire-tests were valuable. This tenacity is well demonstrated in the efforts to track down the Talking Mongoose, in the *Haunting of Cashen's Gap*, which has been compiled with the co-operation of the editor of *The Listener* and has cropped up in a recent legal action. The incidents at the lonely Manx Farm have been so freely related in the Press, that there is no need for recapitulation. It would seem as the authors say, more a case for psychologists than for Psychical Researchers, as this strange creature, whose reality depends on the statements of the family, eludes all other observers.

Mr. Price's assiduity in following up public demonstrators and his explanations of their performances are full of interest to the general reader of the "Confessions," and if they are not all convincing to his fellow students, they are amusing. Finally we are indebted to him for having secured the ear of Broadcasting House and so to a larger public, although this ear has remained so singularly deaf to more positive affirmations as to the proofs of survival, except in one or two rare instances.

B. McK.

THE PHILOSOPHY OF RELIGION VERSUS THE PHILOSOPHY OF SCIENCE
By ALBERT EAGLE. (Obtainable from B.C.P.S. 5s.)

I consider this is one of the most important books that has been published for a long time. The author is a lecturer in Mathematics at the Victoria University of Manchester, and was formerly Assistant in the Physics and Astrophysics Departments of the Imperial College of Science and Technology.

The book shows that the religious and scientific conceptions of the Universe can be harmonized, but only if we take a dualistic view of the Universe. All attempts to explain the phenomena of biology and psychology in terms of chemical atoms must fail unless we realise that there is a spiritual as well as a physical world. If there is any truth at all in the scientific view of the Universe there can be no conflict between true religion and scientific facts. But the author is quite certain that many of the views held by scientists are not facts. He maintains, and with reason, that many scientists are materialists. He states that

erroneous ideas will never be demolished by half-hearted or insincere attacks upon them. With that view I am in agreement. "Science is so extensive and departmentalized at the present day," he says, "that it must be remembered that the opinions of an expert in one branch of science on another branch are often of less value than the ignorant common sense opinions of the uneducated man in the street." This I think is particularly true with regard to Psychic Science.

Mr. Eagle conceives it to be a moral duty to destroy many fallacious conclusions of materialistic science and he does not hesitate to challenge the opinions of Eddington, Einstein and others. He shatters many of the conclusions of biologists and says, "How luminously explicable all biological phenomena are if we will only recognise an invisible, non-material world in which unseen intelligences are working to produce definite ends which *they* know all about, but of which we are ignorant."

There are chapters on the Physical World, the Biological World, the Psychological World, the Theory of Relativity, Darwinism and Lamarckism. In some cases the author becomes technical, but he very considerably warns readers which parts of the book may be omitted by those who may not feel equal to them.

Many social questions are touched upon in the Epilogue which will cause many Spiritualists to think deeply, and they will realize the author's views from the following quotation: "I may as well honestly and frankly here confess that the philosophy about the nature of the Universe which must be true if the phenomena, beliefs and contentions of Spiritualists are true, is exactly what I require to be true simply in order to obtain an intelligible interpretation of ordinary orthodox scientific facts, which all scientifically educated people know to be true, but which no scientific theories so far have been able in the least to explain in any rational meaning of that word."

In reviewing this book one is tempted to quote page after page and it is quite impossible in a short review to indicate its true value. It is not a book to borrow; it is one to possess.

S.O.C.

HYPNOTIC POWER

By COLIN BENNETT. (Rider. 3s. 6d.)

One of the best books that I have read on this subject for some time. It does not purport to be in any sense a treatise but is intended as a practical introduction to hypnotic phenomena and technique for those without any previous experience. The author gives various simple tests for ascertaining the suggestibility of potential hypnotic subjects and further tests to establish whether hypnosis has in fact been induced in a given case.

There are interesting chapters entitled "Self-Hypnotism" and "Suggestion during Natural Sleep" in which Mr. Bennett explains the method to be adopted in order to induce in oneself a state of hypnosis in which by the use of suitable suggestion it is possible to increase one's own powers of concentration and self-confidence. In the latter chapter

the author tells us how with a little patience it is often possible to effect cures by suitable suggestions whispered to a sleeping person who may be made to answer without waking.

An interesting case of apparent Travelling Clairvoyance under hypnosis is recorded in a chapter on "The Hypnotic Factor in Psychic Mediumship."

Under the title "What is Hypnotism?" Mr. Bennett reviews various hypnotic theories and points out that the old theory of Mesmer is well worth further investigation.

On the other hand those who believe that some strange power emanates from the eyes and/or hands of the Hypnotist will find a nice problem in the instance given on page 40 of a mechanic who became spontaneously hypnotised when testing an optical device containing a glass disc which rotated at high speed in a brilliant light beam.

ERIC CUDDON.

PERSONAL EFFICIENCY

S. D. Ramayandas. (L. N. Fowler & Co. 3s.)

A book that might be given to young people in their teens, it would be helpful in giving practical advice in teaching them to form ideals to live up to, and to know themselves. With the amount of time youth has at its disposal in which to gain self-knowledge, it would not lead to too much introspection, as it very well might do in older persons.

J.D.

THE FUTURE OF MR. PURDEW

By Marjorie Livingston. (Wright & Brown. 7s. 6d. net.)

Many accounts of life on the other side are submitted to us, some are in the shape of communications from verified communicators through sensitives, such as *Raymond*, or *The Road to Immortality*, others are impressional to the recipient as the *Vale Owen Scripts*, *Through the Mists*, *A Wanderer in Spirit Lands*, and many others, and others again are merely tales that are told and have their rise in the imagination of the writer. Marjorie Livingston, herself a competent seer to whom we owe works dealing with the philosophy of the invisible world, has chosen to put her knowledge into fiction in *The Future of Mr. Purdew*, and has provided a very readable story, which will bear re-reading in many portions. It is up-to-date in that the chief characters find themselves in their new life as the result of an aeroplane accident. Their considerate welcome is a testimony to the character of their lives on earth, and after a time of adaptation they are introduced to one whom we would call a teacher, who has the power to see from many angles what is required for the development of each soul. The idea of re-incarnation, of which the author is convinced, plays a prominent part in such development, and slowly each one, the business man, the aviator, and the two daughters, become aware of why their earth life took the form it did, the nature of the lives which preceded it, and what the future work must be, because of all these experiences. Innate

capacity, special attractions, only dimly understood during earth life now become clear and expiation for mistakes is voluntarily undertaken. One daughter, a nurse, into whose care on earth a neglected child had been given, for whom she conceived a great love and which soon follows her to the other side, discovers that this was her own child in a previous life. In gratitude she undertakes a dangerous journey into the "Mists," and rescues successfully the child's last mother, who had discarded her offspring and taken her own life. The aviator resolves that as he was the cause of the air accident he must devote himself to new discoveries in the Heaven laboratories and get these over to earth to minimise future accidents. Mr. Purdew must communicate with his wife on earth and we are given a view of a séance from the inner side, its effect on the medium and her control, and the grave difficulties experienced by the communicator, only overcome by skilled help from an abler spirit.

Behind all the meetings and recognitions, the discarding of old prejudices and the embarking on new adventures, stand greater heights of achievement for evolving souls, accomplished spiritually through instruction and devotion in "The Temple," where, when the time approaches for reincarnation, one may be shown "the coming life in such a way that he can choose for himself if he is willing to face its complexities."

Apart from this side, which may not commend itself to all readers, the story is one of the pleasantest and most natural that I have read on the subject; it contains pathos and humour and truth as we know it from other sources, and could in my estimation be easily adapted to drama or film representation with advantage to Spiritualism. I hope Mrs. Livingston will give us a sequel, for she leaves her characters at an interesting stage and we would fain hear further of their experiences.

B. McK.

THE PHENOMENA OF THE SEANCE ROOM

By Dr. Edwin F. Bowers. (Riders. 7s. 6d. net.)

Dr. Bowers, an American investigator of thirty years' standing, provides a popular book on his psychic experiences and his conclusions as to the importance of these. He considers that supporters of facts so well proved need no longer be on the defence and challenges all the ignorance and bigotry and intolerance which refuses to examine. Again, as in Mr. Hamlin Garland's recent volume, *Forty Years of Psychical Research*, we hear of mediums unknown to us. One of those particularly valuable to Dr. Bowers in his early investigation, was Dr. Robert Moore, a pastor of a Spiritualistic church in Dayton, Ohio. He was a materialising medium and in any room, lighted with a ruby lamp and the medium sitting outside the cabinet, often with both hands and feet held, recognised full forms emerged and spoke and touched the sitters. The spirits would engage in abstruse philosophical discussions with sitters who plied them with questions, and if they were unable to answer these would retire and bring someone able to do so. In one instance it is reported on a question on Geology, that Professor

Archibald Geikie was brought, and gave the correct page in his *Geology* which answered the question.

Dr. Bowers has also had experiences in slate writing with his own slates, which were found to contain answers to his questions in the handwriting of the deceased persons addressed. To Mrs. Vanderbilt Pepper, of New York, he acknowledges a deep debt; she, on one occasion, spontaneously gave a message which resulted in the finding of a lost cancelled mortgage in a drawer, which avoided legal complications and loss. Mrs. Pepper was also a remarkable psychometrist.

In later years, Dr. Bowers has had wide experience with Frank Decker, the New York materialising medium, sponsored by Mr. Joseph De Wyckoff and others. Testimony to his powers is also provided by the Science Editor of the *Brooklyn Eagle*, Mr. John J. O'Neill, whose reports are quoted *in extenso*, and we have also the report of Decker's experience of being locked and sealed in a mail bag, by a conjurer, and his escape, leaving all intact; unfortunately, no report was made by the conjurer, and the testimony is from Mr. De Wyckoff's account of the incident, as reported to a psychic paper at the time. One report as to the "apport" of a scarab having been brought to Mr. De Wyckoff by the spirit of Sir Arthur Conan Doyle, and which was said to have been taken from the latter's private collection in England, should have had some verification appended from the Doyle family; it is not scientific to omit such corroboration.

Frank Decker was brought to England two years ago by Mr. De Wyckoff and taken to Mr. Harry Price's laboratory. The conditions were not found satisfactory to the medium or his sponsor, it is said, and they left London without giving any other Society an opportunity to test the marvellous powers claimed. Mr. Horace Leaf, at present in the U.S.A., has borne testimony to this medium. But readers must examine Dr. Bower's witness for themselves. He is, I believe, sincere and states that the facts observed have had a profound influence on his mind, otherwise as in so many other cases, he would have remained a confirmed materialist.

B. McK.

YOU AND YOUR STAR

By Cheiro. (Herbert Jenkins, Ltd. 15s. net.)

This handsome volume is the last contribution by Count Louis Hamon (Cheiro) to his life-long study; the news of his death in California, at an advanced age, reached England recently. For many years a resident in London, Count Hamon was a well-known figure in psychic circles; afterwards he made his residence in U.S.A. Beginning with the study of Palmistry, he extended his knowledge to many phases of the occult, finally concentrating on astrology and numerology.

In the present volume, he expresses his wish to make the planetary readings of birth dates in simple form, available for all, and deals with the dates in each month in groups, dependent on their numerical significance. The general aspects of each month are indicated and the

particular dates dealt with in more detail, for life, health, finance, etc. There is no attempt to make capital out of sensational matter, but an effort to give guidance for the well-being of the individual. With each group are given names of famous people born on the same dates. Cheiro had a world-wide connection with many distinguished persons of his day and kept careful files of correspondence and corroborative letters as to the value of his predictions, of which particulars can be found in his life published some years ago. He was a friend of the late Mr. W. T. Stead, and reports that he advised Mr. Stead not to make a voyage by sea in the fatal month of April when the *Titanic* went down, but that Mr. Stead professed himself ready at any time to face "The Great Adventure."

Messrs. Jenkins have set out the mass of particulars and dates in a manner which can be easily assimilated and must be congratulated on the production of the book.

B. McK.

THE PROBLEM OF REBIRTH

By The Hon. Ralph Shirley. (Messrs. Rider & Co. 5s.)

This book which purports to set forth the pros and cons of the theory of Reincarnation must have been a difficult one to write for the author is a firm believer in the theory and consequently not much attention has been paid to the cons. It is however written in a very pleasing manner and is probably one of the best books on the subject that has appeared for some time. Almost every phase of the subject is dealt with and dealt with ably; but the fact remains that every case cited in support of the theory *can* be explained by various psychic phenomena.

For instance, is not a genius a sensitive open to inspiration rather than a reincarnated soul? Are not geniuses far too few to let us think of such a thing? Cannot the recollection of places not before visited be accounted for by projection during sleep? Do not impressions from so-called guides and others account for memories of the past? Why are spirits brought back again and again to witness on earth what they did not experience when here if reincarnation were possible? Who are we to judge so-called inequalities of this life? Does the slum-dweller necessarily have less peace of mind than the palace's royal resident? Is there *any* greater gift than peace?

And so the discussion proceeds. Absolute proof appears to be impossible. But time will solve all problems.

S.O.C.

THE MYSTERIES OF LIFE AND DEATH

By various Authors. (Messrs. Hutchinson & Co. 6s.)

This little book of 120 pages contains ten discussions by ten men, well-known in their respective spheres of learning. The first three are of most interest to readers of Psychic Science in that the "great authorities" who discuss them have chosen questions appertaining to

death and survival which they answer with considerable assurance, but apparently with little knowledge of the findings of psychic science. Were the world to rely entirely on orthodoxy, stagnation and not progress would again arise and hurl us back to the dark ages.

The other seven discussions are scientific, interesting and written in a manner easily understood by the lay mind.

A.N.H.

THE TORCH OF KNOWLEDGE

By J. Arthur Findlay. (The Psychic Press 5/-).

This book seeks to present a Spiritual Philosophy of Life and criticizes Christianity as a practical religion. Being in the form of a novel the subject is interwoven with extraneous matter which—to the student of life's most important fact, survival—interrupts the train of reasoning. However laudable the effort to interest the public in the search for Truth, a novel is unlikely as a medium to be a sufficient incentive to induce serious enquiry. A novel, as a rule, simply points a moral, but this book goes much further than that. It contains three chapters—"The Bishops' Bombshell," "The Bishops in conference" and "The Bishops' Defence"—which even if tautological in parts, expose the illogical tenets of Christianity and the efforts of the clergy throughout the history of the religion, to maintain their power over the people through fear and ignorance. They present the only alternative which will satisfy the rationally minded—Spiritualism, a philosophy rather than a religion, as the author clearly states.

Readers who have been matured in an atmosphere of orthodox Christianity will no doubt find it difficult to face the facts which condemn the Christian ethic and the Church; but the path of progress is ever beset with obstacles, all of which can be removed by the light of Knowledge in the school of experience. Truth is revealed only in so far as we are able to comprehend. *The Torch of Knowledge* will assist even those who are well advanced in the study of spiritual philosophy to discriminate between fact and fiction and to become accustomed to the fact that the man Jesus was not God nor Christ nor the Second Person in the Trinity. It will help us to break away from the narrow and soul-confining idea of a personal God. In fine the book is a splendid summary of the author's previous trilogy, expressed in language which can be understood by the veriest tyro.

A.N.H.

LORD HALIFAX'S GHOST BOOK

(Geoffery Bles, 8s. 6d. net.)

Confirmation of the great attention given to cases of hauntings and psychic disturbances by many distinguished persons comes to light in the publication of this private record of the late Lord Halifax, the well-known High Churchman; that his family has been willing to allow publication and the present Lord Halifax to write a foreword to the book is noteworthy.

Lord Halifax in his own notes and contribution recognises the great importance of such intimations of the activity of another world upon our own for good or ill, and while apparently deprecating the methods of the S.P.R. takes his own means to follow up the stories, first and second hand, brought to him by those who knew of his interest. Only a knowledge of psychic facts will enable the book to be read with intelligence, but it provides many thrills. It is a handsomely produced volume.

B.Mc.K.

AN AMAZING EXPERIMENT

By Rev. C. Drayton Thomas. Pub. by Lectures Universal Ltd.,
161 Cheapside, E.C. (2/6 net.)

The story of "Bobbie" has already reached our readers through lectures given by Mr. Thomas at the College, and it is pleasant to have this valuable record of patiently and triumphantly proved survival in this handy and attractive form. Many will wish to pass it on as a gift.

B.

BOOKS RECEIVED

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"BRENDA" (*Compiled by*). "An Inspirational Birthday Book." (Psychic Press. 5s.)

HUNT, Mr. H. ERNEST. "Do we Survive Death." (Messrs. Rich & Cowan. 3s. 6d.)

ELLIS, EDITH. "Open the Door!" KNOPF, A. A. (2 dollars.)

KOSSEGG, KARL. "Okkulte Erscheinungen Verstandlich Gemacht?" (Lentam-Berlag.)

NEALE, Dr. A. (*Compiled by*). "Combined Index to Arthur Findlay's Trilogy on Spiritualism." (Psychic Press. 2s. 6d.)

ROW, ARTHUR. "Researches into the Unknown." (Messrs. Stockwell. 3s. 6d.)

WATTERS, Dr. R. A., F.R.S.A. "Bulletin II, Bernard Johnston Foundation."



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PSYCHIC SCIENCE

VOL. XV

April, 1936 to January, 1937

QUARTERLY TRANSACTIONS OF
THE BRITISH COLLEGE OF PSYCHIC SCIENCE



Published by the College at 15 Queen's Gate, S.W.7

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